Observable Evidence That God Exists

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God Either Exists Or He Doesn’t

- Many people believe in God without strong evidence, and critics argue that such belief is often based on blind faith rather than observable proof.
- If there are clear examples where natural explanations fail but God's intervention fits all the facts, then belief in God is not just faith—it becomes a reasoned, evidence-based conclusion.
- Miracles are observable evidence that prove the existence of God.

Miracles Beyond Natural Explanation

Fulfilled Prophecies

Jesus Christ fulfilled unusually specific prophecies in the Old Testament of the Messiah, and prophets predicted specific future events.

Revealed Scripture & Rites

The Book of Mormon, The Book of Moses, The Book of Abraham, and Temple Rites accurately documented hundreds of facts proven by archaeologists, linguists, etc. for their respective time.

Divine Intervention

Verified healing miracles, knowledge of events beyond normal perception and divine protection and providence beyond natural expectations testify of God’s existence.

Messianic Prophecy Fulfilled By Jesus Christ – Statistical Odds: 1 in 10^157*

Born in Bethlehem (Micah 5:2)

7,150 lived in Bethlehem anciently out of 280,000 potential cities in the world.

Odds: 1 in 2.8 x 10^5)

Riding on a donkey (Zech. 9:9)

Few Bethlehem men with a forerunner enter Jerusalem as a king riding on a colt, the foal of an ass.

Odds: 1 in 100 (i.e., 1 in 10^2)

Betrayal money (Zech. 11:12-13)

Few have their betrayals predicted with exact change and where that money is then spent.

Odds: 1 in 10^8

Execution style (Ps. 22:16)

Few are crucified based on the many methods of execution down through the ages and their frequency.

Odds: 1 in 10^4

Messenger before Him (Mal. 3:1)

Few born in Bethlehem have a forerunner to prepare their way.

Odds: 1 in 1,000 (i.e., 1 in 10^3)

Betrayed by friends (Zech. 13:6)

Christ was betrayed by Judas, one of His disciples, causing Him to be put to death, wounds being made in His hands.

Odds: 1 in 10^3

Silent at trial (Isa. 53:7)

Few when oppressed and afflicted and is on trial for his life, though innocent, will make no defense for himself.

Odds: 1 in 10^3

Exact date (Dan. 9:24-26)

Few have the exact date predicted of their coming (see Jews for Jesus 2017).

Odds: Not included in Stoner & Newman 1976

Context: Odds of winning the lottery are 1 in 10^8 (1 in 100 million).
Odds statistically impossible by chance are 1 in 10^50 (i.e., Borel's Law).

***Source:** Stoner & Newman 1976, Chapter 3
(Based on 48 fulfilled prophecies)

Revealed Scripture & Rites Matching Evidence – Statistical Odds By Chance: Impossible

Publication	The Book of Mormon	The Book of Moses, Chapters 6 and 7	The Book of Abraham	Temple Rites
Publication year	1830	1831	1842	1842
Claims with verified evidence	301	20	38	41
Statistical odds by chance*	1 in 10^295	1 in 10^25	1 in 10^56	1 in 10^51
Odds in terms of winning the lottery	37 jackpots in a row	3 jackpots in a row	7 jackpots in a row	6 jackpots in a row
Sources (all available for free online)	Dale & Dale 2021; Parry et al 2002; Michel 2012	Roundy 2020; Ludlow 2021; Bradshaw & Larsen (2013a, 2013b); Bradshaw 2018	Tvedtnes 2001; Clark 2005; Day 2017	Fife 2025; Rebekah 2024

These revealed scriptures and rites also resolved several longstanding theological issues about the purpose of life on earth including the problem of evil, the nature of God, the nature and potential of man, priesthood, prayer, revelation and scripture, salvation, the atonement, ordinances, and the commandments (McDonald 2017, Videos 24-29).

*See claims and calculations in appendix

“I will show miracles, signs, and wonders, unto all those who believe on my name” (D&C 35:8).

Divine Intervention

Instantaneous Verified Healing Miracles

Hundreds of instantaneous and inexplicable modern healings with medical documentation attest to the reality of healing miracles and to the existence of God (Cowley 1953; Duffin 2009; Keener 2011; Keener 2021; Kruijthoff 2023).

Knowledge Of Events Beyond Normal Perception

Specific miracles providing knowledge beyond normal perception that direct and guide millions through a still small voice of the Holy Spirit testify of the existence of God (Cowley 1953).

Divine Protection & Providence

Divine protection in the Cokeville Miracle (Wixom & Wixom 2015), and divine providence found in journals and public records demonstrate the existence of God (Oaks 2001; Boge 2005; Yun & Hattaway 2009; Robinson & Hunter 2015; Winger 2024).

Conclusion: God Exists

Fulfilled prophecies, revealed scripture, temple rites, instantaneous verified healings, and divine protection and providence are clear examples where natural explanations fail but God's intervention fits all the facts.

Therefore, **God exists.**

Learn more about The Church of Jesus Christ of Latter-day Saints at **ComeUntoChrist.org**.

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Appendix

Odds Of Accuracy Of The Book of Mormon's Claims – Dale & Dale 2021

In 2021, researchers (Dale & Dale 2021) used Bayesian likelihood analysis as a continuation of their 2019 analysis (Dale & Dale 2019) to examine the number and strength of the separate correspondences (points of evidence) between the Book of Mormon scripture and the findings of pre-eminent Mayan scholars in Dr. Michael Coe's book *The Maya (9th Edition)* as well as Sharer and Traxler's book *The ancient Maya (6th edition)* (Coe 2005; Sharer & Traxler 2006). If the odds could not be measured by comparing one match out of a sum, the following odds were given to specific matches with the Ancient Maya and the Book of Mormon scripture:

Specific correspondences: 1 in 2 (Bayesian supportive evidence for the converse hypothesis). Joseph Smith or someone else in 1830 might have learned this fact by study or experience, but it is not obvious.

Specific and detailed correspondences: 1 in 10 (Bayesian positive evidence for the converse hypothesis). Joseph Smith or someone else in 1830 might have been able to reason out such details, given time, study, or expert knowledge, but very difficult to have guessed correctly.

Specific, detailed and unusual correspondences: 1 in 50 (Bayesian strong evidence for the converse hypothesis). These facts are essentially impossible to guess correctly, given any amount of knowledge or study reasonably available to Joseph Smith or anyone in 1830.

Odds Of Accuracy Of The Book of Mormon's Claims – Dale & Dale 2021

Some of the 156 specific matches noted between the text and archaeological findings include:

- Steep decline and disappearance of an ancient culture around 600 BC, references to northward migrations, abandoning cities, cities hidden in the thick wilderness, earthquakes present and important
- Their sacred writing has poetic parallelisms and repetitions, genealogy/patrilineages highly important, and contain chiasmus (an ancient Hebrew literary structure not well understood until the 20th century (Edwards & Edwards 2006))
- Belief in resurrection, confession, baptismal rite, covenants with God, hereditary priests and chief priests
- Thick clothing used as armor, use of darts, and defensive earthworks with deep ditches, breastworks and palisades
- 1,000 years of wars, stones and slings used, droughts that lasted years, venomous, aggressive snakes present
- Areas set aside for forest regrowth and/or timber shipped in from a distance, deforestation of large areas, precious stones exist (but they are not diamonds, rubies, and pearls), millions of inhabitants being in the Ancient Americas
- Calendar kept by day, month and year, multiple calendars kept, bee keeping, knowledge of the movement of the stars, planets and moon, fine fabrics and textiles, elaborate clothing, use of seer stones
- Submerged cities existed, philosophy of dualism in the creation story (i.e., an opposition in all things), The Tree of Life symbol, fasting as a religious duty, specific areas of public assembly for addresses from their rulers, and belief in a soul that lives on after death

Odds Of Accuracy Of The Book of Mormon's Claims – Dale & Dale 2021

The researchers "identified a total of 156 individual points of evidence or correspondences between the Book of Mormon and two separate science-based works dealing with a particular people, place and time, namely ancient Mesoamerica." (Dale & Dale 2021). Approximately 90% of the Book of Mormon correspondences noted in their research were found in common between Coe and Sharer & Traxler's books (Dale & Dale 2021).

The researchers found that the likelihood of Joseph Smith guessing these 156 weighted correspondences by chance are 1 out of 7.63 x 10^83 (Dale & Dale 2019; Dale & Dale 2021). Even taking out all the evidences that have not been discovered yet out of the total odds, the statistical possibility of these correct guesses is 1 out of 2.01 × 10^44 odds of occurring by random chance. However, this is an unnecessary concession since the discoveries about the ancient Mayans are only based on less than 1% of Mayan sites being excavated (~40 out of over 6,000) (Nat Geo Live 2021).

Again, the original odds are far beyond the scope of statistical impossibility (odds of 1 out of 1 x 10^50 are considered statistically impossible), and the odds with the concession of removing any finding yet undiscovered (1 out of 2.01 × 10^44 odds) would be the odds of winning the lottery jackpot 6 times in a row.

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Focusing only on one book by Parry et al (2002, specifically pp. 497-499) called "Echoes and Evidences of The Book of Mormon" that finds corresponding linguistic and archaeological evidence to the Book of Mormon, the odds will be as follows:

Specific correspondences: 1 in 2 (Bayesian supportive evidence for the converse hypothesis). Joseph Smith or someone else in 1830 might have learned this fact by study or experience, but it is not obvious.

Specific and detailed correspondences: 1 in 10 (Bayesian positive evidence for the converse hypothesis). Joseph Smith or someone else in 1830 might have been able to reason out such details, given time, study, or expert knowledge, but very difficult to have guessed correctly.

Specific, detailed and unusual correspondences: 1 in 50 (Bayesian strong evidence for the converse hypothesis). These facts are essentially impossible to guess correctly, given any amount of knowledge or study reasonably available to Joseph Smith or anyone in 1830.

Any odds that match with Dale & Dale 2021: N/A (duplicate evidence). Since these odds are going to be cumulative, all facts that have been covered already, despite being also found in Parry et al 2002, will not be included in the estimated odds.

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
1. Abinadi on Isaiah 52–53	1 in 10	Mosiah 14 (quotes Isaiah 53), Mosiah 15	Detailed exegesis parallels ancient Jewish interpretation	Parry et al. 2002, p. 240
2. Akkadian "She^um"	1 in 50	Mosiah 9:9	"Sheum" parallels Akkadian grain term	Parry et al. 2002, p. 288
3. Altar of Stones	1 in 10	1 Nephi 2:7	Practice consistent with ancient Near Eastern customs	Parry et al. 2002, p. 470
4. Ancient Texts on Metal Plates	1 in 50	1 Nephi 19:1; Mosiah 1:4	Widespread discovery of ancient writing on metal	Parry et al. 2002, p. 406
5. Ancient Gold Plates	N/A	Mosiah 1:6; Mormon 1:4	Mesoamerican use of gold and gold leaf plates	Parry et al. 2002, p. 138, p. 465
6. Ancient Vessels	1 in 10	Ether 2–3	Jaredite barges reflect ancient vessel construction	Parry et al. 2002, p. 246
7. Apocalyptic Imagery	1 in 10	1 Nephi 11–14	Visionary content mirrors ancient apocalyptic texts	Parry et al. 2002, p. 484
8. Asylum	1 in 10	Mosiah 20:1–5	Practices resemble ancient asylum customs	Parry et al. 2002, p. 425
9. Being Led into the Wilderness	1 in 10	1 Nephi 2:2–4	Reflects patterns in Exodus and biblical traditions	Parry et al. 2002, p. 465
10. Cement Building Materials	1 in 50	Helaman 3:7–11	Mesoamerican use of cement verified archaeologically around 50 BC	Parry et al. 2002, p. 287, p. 372; BMC Team 2016
11. Chiasmus	N/A	Alma 36	Ancient Hebrew poetic structure verified in text	Parry et al. 2002, p. 340
12. Chivalry in the Book of Mormon	1 in 10	Alma 44:1–6	Reflects ancient codes of military honor	Parry et al. 2002, p. 479
13. Classic Farewell Address	1 in 10	2 Nephi 33; Alma 29; Moroni 10	Matches ancient farewell address literary forms	Parry et al. 2002, p. 338
14. "Coat of Joseph" in Ancient Tradition	1 in 10	Alma 46:23–24	Literary reference echoes ancient Jewish traditions	Parry et al. 2002, p. 412
15. Cognate Accusative	1 in 10	Alma 14:11 ("judge righteous judgments")	Syntactic pattern known in Semitic languages	Parry et al. 2002, p. 176
16. Colophons	1 in 10	1 Nephi 1:1	Introductory formula matches ancient Near Eastern texts	Parry et al. 2002, p. 474
17. Comparable Weights and Measures	1 in 10	Alma 11:4–20	Reflects a detailed and plausible economic system	Parry et al. 2002, p. 348
18. Complex Geographical Consistency	1 in 50	Throughout Book of Mormon	Internal map consistency supports historicity	Parry et al. 2002, p. 267
19. Complexities of Actual Warfare	N/A	Alma 43–62	Accurate reflection of battle strategies and logistics	Parry et al. 2002, p. 143
20. Compound Prepositions	1 in 10	Enos 1:4 ("because of my faith")	Consistent with Semitic linguistic structures	Parry et al. 2002, p. 172
21. Construct State	1 in 10	2 Nephi 5:15 ("temple of Solomon")	A feature of Hebrew grammar present in the text	Parry et al. 2002, p. 175
22. Correspondence of Five Hebrew Terms	1 in 10	Alma 37:23–24; 2 Nephi 1:13	Linguistic alignment with Hebrew roots	Parry et al. 2002, p. 353
23. Courtship and Romance	1 in 10	Alma 39	Depicts structured relationships like ancient societies	Parry et al. 2002, p. 311

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
24. Credible Demographics	N/A	Omni 1:27–30	Population trends align with known growth models	Parry et al. 2002, p. 130
25. Death of Nehor and Zemnarihah	1 in 10	Alma 1:15; 3 Nephi 4:28	Execution methods align with ancient practices	Parry et al. 2002, p. 476
26. Depth of Exodus Motif	1 in 10	1 Nephi 17:23–27	Literary parallels to biblical exodus motif	Parry et al. 2002, p. 192
27. Deseret	1 in 50	Ether 2:3	Term aligns with ancient Semitic bee imagery	Parry et al. 2002, p. 462
28. Desert Imagery	1 in 10	1 Nephi 2–17	Literary imagery consistent with ancient desert travel	Parry et al. 2002, pp. 470, 482
29. Details of Political Economy	N/A	Alma 11; Mosiah 29	Reflects complex and realistic economic/political systems	Parry et al. 2002, p. 282
30. Different Cultural Settings	1 in 10	Alma 22:28–30	Differentiation of Nephite, Lamanite, Mulekite cultures	Parry et al. 2002, p. 313
31. Digging for Treasure	1 in 10	Helaman 13:18	Reflects ancient belief in buried treasure	Parry et al. 2002, p. 310
32. Disparate Stylistic Features	1 in 10	Varies throughout text	Stylistic differences reflect multiple authorship	Parry et al. 2002, p. 314
33. Distinction between Theft and Robbery	1 in 10	Alma 10:6; Helaman 6:17	Reflects legal distinctions in ancient law codes	Parry et al. 2002, p. 364
34. Distinctive Politics	N/A	Mosiah 29	Describes system of judges unique in ancient texts	Parry et al. 2002, p. 146
35. Diverging Nineteenth-Century Expectations	1 in 50	1 Nephi 13–14	Defies assumptions of 1830 frontier Christianity	Parry et al. 2002, p. 308
36. Egyptian and Hebrew Names	1 in 50	Mosiah 7:6; Omni 1:20	Consistent naming conventions verified in studies	Parry et al. 2002, p. 401
37. Elephants	1 in 50	Ether 9:19	Jaredite mention of elephants fits ancient context of Native American legends of hunting elephants	Parry et al. 2002, p. 476
38. Epic Milieu	1 in 10	Entire Book of Mormon	Epic tone and structure match ancient traditions	Parry et al. 2002, p. 454
39. Exemption from Military Service	1 in 10	Alma 27:24	Consistent with ancient Israelite exemption laws	Parry et al. 2002, p. 357
40. Fermented Drinks	N/A	Mosiah 22:7–10	Reflects knowledge of ancient Mesoamerican fermentation	Parry et al. 2002, p. 288
41. Following the Law of Apostate Cities	N/A	Alma 16:9–10	Parallels Deuteronomic instructions on cities that fall into apostasy	Parry et al. 2002, p. 369
42. Form of Important Documents	N/A	Mosiah 2–5	Follows known treaty and covenant structures from antiquity	Parry et al. 2002, p. 374
43. "From Whence No Traveler Can Return"	1 in 10	Alma 40:11	Phrase echoes ancient poetic motifs of death and the afterlife	Parry et al. 2002, p. 472
44. Gadianton Robbers	N/A	Helaman 2:4–8; 3 Nephi 1:27	Secret societies match known ancient patterns	Parry et al. 2002, p. 480
45. Geology	N/A	3 Nephi 8–9	Catastrophic volcanic activity parallels Mesoamerican geology	Parry et al. 2002, p. 198
46. Guerrilla Warfare	N/A	Alma 52:21–23	Consistent with known tactics of ancient irregular forces	Parry et al. 2002, p. 197
47. Hagoth's Ships	1 in 10	Alma 63:5–8	Ancient shipbuilding and Pacific migrations	Parry et al. 2002, p. 298

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
48. Harlot Isabel	1 in 10	Alma 39:3	Legal and cultural context mirrors ancient views of harlotry	Parry et al. 2002, p. 480
49. Hebrew Conditional Sentences	1 in 10	Mosiah 2:22	Structural forms match biblical Hebrew syntax	Parry et al. 2002, p. 212
50. Hebrew Forms	1 in 10	2 Nephi 2:25	Wide range of Hebrew literary patterns used	Parry et al. 2002, p. 399
51. Hermounts	1 in 50	Alma 2:37–38	Toponym parallels Egyptian wilderness name	Parry et al. 2002, p. 474
52. Hiding Up Treasures	1 in 10	Helaman 13:18	Reflects Mesoamerican practice and belief in hidden wealth	Parry et al. 2002, p. 482
53. Human Sacrifice	N/A	Alma 14:8–10	Documented in Mesoamerican culture	Parry et al. 2002, p. 298
54. Infant Baptism	1 in 10	Moroni 8	Controversy mirrors early Christian debates	Parry et al. 2002, p. 445
55. Inspiration of Christopher Columbus	1 in 10	1 Nephi 13:12	Description of explorer aligns with Columbus	Parry et al. 2002, p. 199
56. "It Came to Pass"	1 in 2	Used throughout the Book of Mormon	Common Semitic narrative device	Parry et al. 2002, p. 163
57. Jaredite Barges	1 in 10	Ether 2:16–25	Vessel descriptions match ancient enclosed ships	Parry et al. 2002, p. 473
58. Joseph's Rent Garment	1 in 10	Alma 46:23	Parallels Old Testament symbol of covenant and division	Parry et al. 2002, p. 236
59. Judges and Judgment Seats	N/A	Alma 1:14–15	Legal system reflects ancient judiciary structures	Parry et al. 2002, p. 467
60. Laban's and Zemnarihah's Executions	1 in 10	1 Nephi 4:18; 3 Nephi 4:28	Aligns with ancient execution procedures	Parry et al. 2002, p. 249
61. Lamanite Games at the Waters of Sebus	1 in 10	Alma 17:26–33	Reflects tribal rites of passage or mock combat	Parry et al. 2002, p. 478
62. Land of Inheritance	1 in 10	1 Nephi 2:11; 2 Nephi 2:4	Matches Israelite concept of promised land	Parry et al. 2002, p. 466
63. Land of Jerusalem	1 in 10	Alma 7:10	Phrase matches usage in ancient Near Eastern geography	Parry et al. 2002, pp. 211, 456
64. Language Systems	1 in 10	Mormon 9:32–33	Refers to multiple written and spoken languages	Parry et al. 2002, p. 277
65. Legal Curse of Speechlessness	1 in 10	Mosiah 26:11	Parallels ancient cursing and judgment practices	Parry et al. 2002, p. 350
66. Lehi Account and Lachish Letters	1 in 10	1 Nephi 1	Cultural and political alignment with known documents	Parry et al. 2002, p. 477
67. Lehi's Appropriate Sacrifices	1 in 10	1 Nephi 2:7; 5:9	Mirrors ancient Israelite practice and timing	Parry et al. 2002, p. 62
68. Lehi's Dream in Ancient Context	1 in 10	1 Nephi 8	Vision shares motifs with ancient Near Eastern dream accounts	Parry et al. 2002, p. 64
69. Lehi's Poetry	1 in 10	2 Nephi 2	Poetic structure consistent with Hebrew forms	Parry et al. 2002, p. 461
70. Lehi's Vision	1 in 10	1 Nephi 1:6–12	Theophany follows ancient prophetic models	Parry et al. 2002, p. 483
71. Level of Civilization	N/A	Omni 1:22; Alma 30:17	Reflects complexity consistent with archaeological evidence	Parry et al. 2002, p. 262

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
72. Liahona	1 in 10	1 Nephi 16:10	Unique compass device consistent with ancient symbolism	Parry et al. 2002, p. 477
73. Location for Zarahemla	1 in 10	Mosiah 2:1–4	Supported by multiple theories in Mesoamerica	Parry et al. 2002, p. 296
74. "Looking beyond the Mark"	1 in 10	Jacob 4:14	Ancient idiom with interpretive parallels	Parry et al. 2002, p. 477
75. Lost Tribes of Israel	1 in 10	2 Nephi 29:13	Correlates with ancient Jewish diaspora theories	Parry et al. 2002, p. 312
76. Luminous Stones	1 in 10	Ether 3:1–6	Similar to ancient myths of glowing stones	Parry et al. 2002, p. 464
77. Many "Ands"	1 in 2	Entire Book of Mormon	Frequent conjunctions reflect Hebrew narrative rhythm	Parry et al. 2002, p. 177
78. Marvelous Power to Translate	1 in 10	Mosiah 8:13–17	Description matches known seer traditions	Parry et al. 2002, p. 4
79. Merismus	1 in 10	Alma 11:44	Literary form common in Semitic texts	Parry et al. 2002, p. 142
80. Mesoamerican Lineage History	N/A	Alma 10:3	Matches known dynastic accounts	Parry et al. 2002, p. 269
81. Mesoamerican Codex	N/A	Mosiah 1:4	Resembles codex-style recordkeeping	Parry et al. 2002, p. 274
82. Moses' and John's Translation	1 in 10	3 Nephi 28:36–40	Pattern of prophetic translation in ancient literature	Parry et al. 2002, p. 247
83. Mosiah's Coronation Ceremony	N/A	Mosiah 2–5	Mirrors Old World enthronement patterns	Parry et al. 2002, p. 394
84. Multiple Names of God	1 in 10	2 Nephi 31:21	Reflects theological complexity of ancient Israel	Parry et al. 2002, p. 171
85. "My Father Dwelt in a Tent"	1 in 10	1 Nephi 2:15	Echoes nomadic lifestyle of biblical patriarchs	Parry et al. 2002, p. 459
86. The Name "Alma"	1 in 50	Alma 1:1	Once thought feminine; confirmed masculine in ancient documents	Parry et al. 2002, p. 210
87. Name Peculiarities	1 in 10	Alma 1:1; Mosiah 7:6	Consistency of names with ancient Semitic patterns	Parry et al. 2002, p. 159
88. Naming Valleys and Streams	1 in 10	1 Nephi 2:8–10	Mirrors ancient practices of naming places after events or family	Parry et al. 2002, p. 466
89. Native American Fabrics	N/A	Alma 1:29	Descriptions of fine-twined linen match pre-Columbian textile finds	Parry et al. 2002, p. 289
90. Nephi and His Asherah	1 in 50	1 Nephi 11:16–23	Vision includes mother of the Messiah; matches ancient goddess typology	Parry et al. 2002, p. 214
91. Nephi's Temple	1 in 10	2 Nephi 5:16	Resembles Solomon's temple in function and layout	Parry et al. 2002, p. 130; Proctor & Proctor 2016
92. New Year Rites	1 in 10	Mosiah 2–4	King Benjamin's speech aligns with Israelite new year festivals	Parry et al. 2002, p. 472
93. Number Usage	1 in 10	Alma 11	Numerical systems in text match ancient Semitic patterns	Parry et al. 2002, p. 174
94. Old Bible Texts	1 in 10	Mosiah 14; 2 Nephi 2	Aligns with older forms of Isaiah and other biblical passages	Parry et al. 2002, p. 235
95. Olive Culture	1 in 10	Jacob 5	Allegory of the olive tree rooted in ancient horticulture	Parry et al. 2002, pp. 198, 475

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
96. Oliver's Firm Testimony	1 in 10	The Testimony of The Three Witnesses	Consistent statements despite separation and conflict with Joseph Smith	Parry et al. 2002, p. 11
97. Other Hidden Records	1 in 10	Mormon 6:6	Mentions future recovery of other records like Dead Sea Scrolls	Parry et al. 2002, p. 232
98. Peoples of Arabia	N/A	1 Nephi 16–17	Details align with Arabian tribal practices	Parry et al. 2002, p. 86
99. Personal Names	1 in 10	Alma 11; Mosiah 7	Semitic linguistic structure in personal names	Parry et al. 2002, p. 457
100. Plates vs. Parchment	1 in 10	1 Nephi 9:2	Differentiates between plates and other writing media	Parry et al. 2002, p. 317
101. Plural Amplification	1 in 10	Mosiah 3:5	Redundant plural forms common in Hebrew	Parry et al. 2002, p. 173
102. Poetic Gradation	N/A	2 Nephi 2	Gradual building of meaning, a known Hebrew poetic device	Parry et al. 2002, p. 166
103. Poetic Parallelisms	N/A	2 Nephi 4:16–35	Parallelism structure seen in Hebrew poetry	Parry et al. 2002, p. 160
104. Power of Oaths	1 in 10	Alma 46:20	Oaths central to covenant-making in ancient cultures	Parry et al. 2002, p. 468
105. Procedure in Zemnarihah's Execution	1 in 10	3 Nephi 4:28	Execution methods align with ancient customs	Parry et al. 2002, p. 366
106. Pronoun Emphasis	1 in 10	2 Nephi 2:27	Emphatic use of pronouns matches Hebrew patterns	Parry et al. 2002, p. 180
107. Pronoun Repetition	1 in 10	Alma 26:12	Repeated pronouns consistent with Semitic emphasis	Parry et al. 2002, p. 179
108. Prophecies of Christ	1 in 10	2 Nephi 25:19; Mosiah 3:8	Prophetic consistency with ancient messianic expectations	Parry et al. 2002, p. 242
109. Prophecy by Joseph of Old	1 in 10	2 Nephi 3:6–15	Matches ancient extra-biblical sources attributing prophecy to Joseph	Parry et al. 2002, p. 238
110. Prophecy of the Lamb	1 in 10	1 Nephi 11:21	Theological imagery of Lamb of God parallels early Christian texts	Parry et al. 2002, p. 457
111. Prophetic Call	1 in 10	1 Nephi 1:6–20	Theophany and divine commissioning follow known ancient forms	Parry et al. 2002, p. 211
112. Prophetic Perfect	1 in 10	2 Nephi 2:4	Hebrew tense pattern where future is spoken as past	Parry et al. 2002, p. 164
113. Prophetic Speech Formulas	1 in 10	1 Nephi 2:1	"Thus saith the Lord" and similar forms follow prophetic convention	Parry et al. 2002, p. 169
114. Raising the Title of Liberty	1 in 10	Alma 46:12–20	Symbolic gestures parallel known war traditions	Parry et al. 2002, p. 469
115. Reformed Egyptian	1 in 50	Mormon 9:32	Unique script form now corroborated by hybrid texts	Parry et al. 2002, p. 233
116. Repetition of "The"	1 in 10	Alma 37:44	Definite article repetition mirrors Hebrew phrasing	Parry et al. 2002, p. 176
117. The Role of Eve	1 in 10	2 Nephi 2:23	Early defense of Eve's choice parallels ancient texts	Parry et al. 2002, p. 442
118. Rule of Evidence in an Unobserved Murder	1 in 10	Alma 30:57	Ancient legal standards paralleled in Mosiah's law	Parry et al. 2002, p. 361
119. Sacred Secrecy	1 in 10	Alma 37:27	Secret combinations align with ancient covenants and penalties	Parry et al. 2002, p. 336
120. Sacrifices	1 in 10	1 Nephi 2:7; Mosiah 2:3	Animal sacrifices appropriate for pre-Christ era	Parry et al. 2002, p. 62
121. Salome's Intrigues	1 in 10	Alma 39:3	Allusion to harlotry and courtly intrigue matches ancient stories	Parry et al. 2002, p. 463

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Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
122. Scrolls and the Other Israel	1 in 10	2 Nephi 29:13	Anticipates discovery of parallel scriptures like Dead Sea Scrolls	Parry et al. 2002, p. 453
123. Shipbuilding	1 in 10	1 Nephi 17:8–10	Maritime technology aligns with ancient construction methods	Parry et al. 2002, p. 128
124. Short Translation Time	1 in 10	Intro to Book of Mormon	Matches known time frame of dictated translation process	Parry et al. 2002, p. 5
125. Similar Early Christian Documents	1 in 10	Moroni 7	Textual parallels with early patristic writings	Parry et al. 2002, p. 140
126. Simile Curses	1 in 10	Alma 3:14	Literary device parallels Hebrew covenantal curses	Parry et al. 2002, p. 156
127. Slaying of Laban	1 in 10	1 Nephi 4:10–19	Legal and ethical justification parallels biblical accounts	Parry et al. 2002, p. 356
128. Smiting with a Rod	1 in 10	1 Nephi 17:48	Imagery matches prophetic symbolism in Old Testament	Parry et al. 2002, p. 460
129. Smiting Off Arms	N/A	Alma 17:37–38	Symbolic and literal gesture consistent with Mesoamerican warfare, especially with the sharpness of obsidian swords	Parry et al. 2002, p. 422; Wikipedia N.D.
130. Sticks of Judah and Joseph	1 in 10	2 Nephi 3:12	Prophecy matches Ezekiel's imagery of uniting records	Parry et al. 2002, p. 472
131. Symbolism of the Tree of Life	N/A	1 Nephi 8; 11	Symbolism consistent with Near Eastern religious motifs	Parry et al. 2002, p. 397
132. Temple Imagery	1 in 10	2 Nephi 2; Alma 34	Use of temple-centered doctrine echoes ancient texts	Parry et al. 2002, p. 481
133. Temple outside Jerusalem	1 in 10	2 Nephi 5:16	Early Jewish diaspora temples known outside Jerusalem	Parry et al. 2002, p. 474; Proctor & Proctor 2016
134. Translation Process Consistently Described	1 in 10	Mosiah 8:13; Alma 37:24	Consistent seer-based accounts match historical practices	Parry et al. 2002, p. 407
135. Translation Process	1 in 10	Intro and testimonies	Description of Urim and Thummim consistent with ancient tools	Parry et al. 2002, p. 3
136. Treaty/Covenant Pattern	1 in 10	Mosiah 2–5	Pattern aligns with Hittite and Israelite covenant forms	Parry et al. 2002, p. 389
137. Views of the Natives	N/A	Title Page; Alma 22:28	Recognition of complex cultural makeup matches discoveries	Parry et al. 2002, p. 318
138. Wars and Warfare	N/A	Alma 43–62	Reflects actual battle strategies and logistics	Parry et al. 2002, p. 292
139. White Garment	1 in 10	Alma 5:24	White clothing symbolic of purity in ancient religious ritual	Parry et al. 2002, p. 485
140. "Without a Cause" (3 Nephi 12:22)	1 in 10	3 Nephi 12:22	Phrase matches older biblical manuscripts missing the clause	Parry et al. 2002, p. 333
141. The Witnesses	1 in 10	Introduction to Book of Mormon	Eyewitness testimony consistent across years and separation	Parry et al. 2002, p. 203
142. Wordprinting Evidence of Multiple Authors	1 in 50	Entire Book of Mormon	Stylometric analysis supports multiple author theory	Parry et al. 2002, p. 132
143. Writings on Arabia	1 in 50	1 Nephi 2–17	Early 19th century knowledge matched only by later discovery	Parry et al. 2002, p. 69
144. Zosimus	1 in 10	2 Nephi 2; 8; 11	Themes in Zosimus text mirror Book of Mormon	Parry et al. 2002, p. 135

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
145. Journey through Arabia: From Jerusalem to Shazer	1 in 2 for Lehi and family to come to the Red Sea (supporting) 1 in 10 to know it took 3 days to get to the fountain of the Red Sea (strong) 1 in 10 to know of provisions and seeds in this valley (positive) 1 in 16 compass directions (S-SE) 1 in 10 still being by the borders of the Red Sea (positive) 1 in 10 having a mountain nearby (positive) 1 in 50 to have a specific match linguistically of the name "Shazer" to Semitic roots	"came down by the borders near the shore of the Red Sea" and "when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water ... the waters of the river emptied in the fountain of the Red Sea" (1 Ne. 2:5, 6, 9) they took "provisions" and "seeds of every kind," grown during their stay in this valley and "traveled for the space of four days, nearly a south-southeast direction" (1 Nephi 16:11, 13) to a place they called Shazer. "following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea" (16:14) "slayed wild beasts" on the "top of a mountain" in that area (16:23, 30, 31)	The route and travel times of the Arabian route matches all highly specific textual details (Parry et al. 2002, pp. 56-66; England 1982) The location name of "Shazer" has the Semitic root meaning 'twisting' or 'trees' and matches local features (Parry et al. 2002, p. 461)	Parry et al. 2002, pp. 56-66, 461; England 1982;
146. Bows and Arrows	1 in 50 to know that around 600 BC there were "steel" bows, that could break, and could lose their "springs." Additionally Nephi knew that bows and arrows could be made from wood and that Nephi knew how to make bows and arrows. (unusual, specific and detailed)	"I did break my bow, which was made of fine steel... and... having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs... I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow," (1 Ne. 16:18, 21,23)	A deep understanding of archery to know that if a bow is broken, then new arrows need to also be made (Hamblin 1990; Fox 1992)	Parry et al. 2002, p. 469; Hamblin 1990; Fox 1992
147. "Nahom"	1 in 8 new compass directions (likely won't backtrack) (still S-SE) 1 in 280,000 city names ("Nahom") 1 in 50 for timing on the trail of finding a site called "Nahom" (strong)	"traveled "nearly the same course as in the beginning . . . for the space of many days . . . and . . . did pitch our tents again, that we might tarry" (1 Ne. 16:33). in a place "which was called Nahom," (1 Ne. 16:34).	The route and travel times of the Arabian route matches highly specific textual details (Parry et al. 2002, pp. 76-81, p. 404; England 1982) Archaeologists found an exact match of an ancient city with an altar inscribed with the name "Nahom" on the trail from Jerusalem (Aston 2012)	Parry et al. 2002, pp. 76-81, p. 404; England 1982; Aston 2012

Odds Of Accuracy Of The Book of Mormon's Claims – Parry et al 2002

Book of Mormon Claim	Estimated Odds	Scripture	Archaeological/Linguistic Evidence	Page Reference
148. The Incense Trail	1 in 8 new compass directions (likely won't backtrack) (E) 1 in 2 saying this part of the desert was more difficult than previous journey 1 in 50 eating only raw meat and not making fire in that area	From Nahom traveled "nearly eastward from that time forth" (1 Ne. 17:1). This was a more difficult area of wilderness where they "did wade through much affliction" and "did live upon raw meat" because the Lord directed that they should "not . . . make much fire" (1 Ne. 17:12).	The route and travel times of the Arabian route matches highly specific textual details (Parry et al. 2002, p. 83; England 1982) about the Frankincense Trail, which is a difficult stretch of desert, and notoriously had ancient raiders and thieves, which would have robbed or killed Lehi and his family had they lit a fire.	Parry et al. 2002, p. 83; England 1982
149. Finding Bountiful	1 in 10 to find a land in Arabia with many fruits and meat 1 in 50 for this land to have wild honey 1 in 10 for this land to be nearby a mountain 1 in 50 for this land to have a site with ore 1 in 50 for this land to have enough trees to make timber to build a ship 1 in 50 for this land to have a port capable of casting off a ship 1 in 50 for this land to have an ancient temple site matching the aspects of the Temple of Solomon	After a total of eight years traveling and camping, sometimes settling for a season, they "did come to a land which we called Bountiful, because of its much fruit and also wild honey; and . . . beheld the sea, which we called Irreantum . . . many waters" and "did pitch our tents by the seashore" (1 Ne. 17:4, 5). Here Nephi went up "into a mountain" and was given directions by the Lord to "construct a ship" (but "not after the manner of men") and shown where to find "ore to molten" for tools (17:7, 8, 9). They "did work timbers of curious workmanship" (1 Ne. 18:1) until they had a ship capable of ocean voyage. They loaded it "and . . . put forth into the sea" (18:8).	The route and travel times of the Arabian route and the characteristics in the text that talk about the location matches highly specific details about Khor Kharfot (Parry et al. 2002, p. 88; England 1982). An ancient temple matching the specific aspects of Solomon's temple at Khor Kharfot – 1 of 2 potential locations of "Bountiful" (Proctor & Proctor 2016)	Parry et al. 2002, p. 88; England 1982; Proctor & Proctor 2016

The cumulative odds of Joseph Smith correctly guessing just these 149 Book of Mormon claims within the Book by Parry et al 2002 are approximately: 1 in 1.09 x 10^147, which is significantly higher than what is considered to be mathematically impossible.

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Focusing mainly on the information compiled on the website SupportingEvidences.net by Phil Michel (2012) that finds direct evidence of Jesus Christ appearing in ancient America, as well as bringing up evidence found that resolves other supposed anachronisms of the Book of Mormon, the odds will be as follows:

Specific correspondences: 1 in 2 (Bayesian supportive evidence for the converse hypothesis). Joseph Smith or someone else in 1830 might have learned this fact by study or experience, but it is not obvious.

Specific and detailed correspondences: 1 in 10 (Bayesian positive evidence for the converse hypothesis). Joseph Smith or someone else in 1830 might have been able to reason out such details, given time, study, or expert knowledge, but very difficult to have guessed correctly.

Specific, detailed and unusual correspondences: 1 in 50 (Bayesian strong evidence for the converse hypothesis). These facts are essentially impossible to guess correctly, given any amount of knowledge or study reasonably available to Joseph Smith or anyone in 1830.

Any odds that match with Dale & Dale 2021 or Parry et al 2002: N/A (duplicate evidence). Since these odds are going to be cumulative, all facts that have been covered already, will not be included in the estimated odds.

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~2200–600 BC	1. Tower of Babel and Jaredite Migration	1 in 3 arrival explanations (by land bridge, boats, or always been there) 1 in 10 explanation of ancestors being a giant people, coming after the Tower of Babel (highly specific and detailed) 1 in 50 for Olmec arrival and disappearance to be noted as directly before the Mayans	"The language of the Jaredites is not confounded at the Tower of Babel—The Lord promises to lead them to a choice land and make them a great nation." (See heading of The Book of Ether).	Olmec civilization parallels (appearance/disappearance) (Wikipedia N.D.; National Geographic Society 2022), and Native American giants, colossal heads and large skulls/bodies (History.com 2023); Native American histories spoke of first people coming on boats after the destruction of the Tower of Babel (Veytia 1836, p. 145; Veytia 2000)
~2200–600 BC	2. Use of Ancient Steel and Glass	1 in 50 since ancient steel and glass use unknown and was considered an anachronism of the Book of Mormon (highly specific, detailed and unusual)	"Wherefore, he [Shule] came to the hill Ephraim, and did molten out of the hill, and made swords out of steel ..." (Ether 7:9). – "[The brother of Jared] did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass ..." (Ether 3:1)	Ancient steel were found in the Old World by 3500 BC (Miller 2009) and despite glass not actually being mentioned as being used in ancient America in the Book of Mormon, glass (obsidian) has existed around volcanoes and with lightning hitting sand long before 2200 BC (Miller 2009). Obsidian swords were used among the ancient Americans as well (Wikipedia N.D.)
~600 BC	3. Lehi's Departure from Jerusalem as a fleeing prophet	1 in 10 (Known historical setting, but precise accuracy less expected)	"For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed... And when the Jews heard these things they were angry... yea, even as with the prophets of old, whom they had cast out, and stoned, and slain." (1 Ne. 1:4, 20).	Historical context of prophets fleeing Jerusalem around 600 BC due to the Deuteronomic Reform that were enforced by King Josiah and afterwards King Zedekiah. Jeremiah and Ezekiel were also persecuted by these Deuteronomists (Rappleye 2015; Barker 2005)

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~590 BC	4. Two ancient groups sailed to the Americas	Ancient Atlantic and Pacific crossings were believed impossible in 1830. 1 in 10 that Nephi's ship (with divine instruction) and Mulek's man-made ship from 590 BC made it across the ocean (detailed and specific)	"The ship is finished—[Lehi's family] embarks for the promised land" (Heading of 1 Ne. 18) "Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon. And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth."(Omni 1:15-16)	Historians and researchers have found that the seaworthiness of ancient ships and time necessary to cross the Atlantic and Pacific Oceans make it entirely possible for an ancient group to make the voyage within the time that Nephi accounted. (The Kon-Tiki Museum 1970; Wikipedia N.D.; McKenzie 2013; Verrill & Verrill 1967; Wagner 2019; Sorenson 1988).
~590 BC	5. Lehi and his family land on the west. Mulek and his company land on the east.	1 in 2 for a group landing on the east and on the west (rather than both on east or both on the west) (specific)	Lehi landing on the west - "in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance," (Alma 22:28) Mulekites landing on the east – "Desolation… was discovered by the people of Zarahemla, it being the place of their first landing… And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward." (Alma 22:30,32, see also Hel. 6:10,).	Eastern Veracruz landing sites for the ancient groups historically plausible and documented according to archaeological and written records (Miner & Magleby 2015)
~590 BC	6. One of king Zedekiah's sons named "Mulek" survived	1 out of 4,000 unique personal Hebrew names (Biblical, Rabbinic, Post-Hebrew, and Early Modern) that could have been Zedekiah's son, but not mentioned explicitly in the Bible	"Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?" (Helaman 8:21)	Archaeologists found evidence that one of Zedekiah's sons survived with a likely nickname of Mulek from Malchiah or MalkiYahu (Smith & Urrutia 1992).
~590 BC	7. Wild Horses & Donkeys in the Americas	1 in 50 (Horses and donkeys believed to be introduced by Spanish for hundreds of years, so highly specific, detailed and unusual)	"there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse…" (1 Ne. 18:25)	Fossil and petroglyph evidence of horses and donkeys in Ancient America from 600 BC to 420 AD (Miller et al 2022; Johnson 2015; Downer 2014)

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~590 BC	8. Barley Cultivation	1 in 10 (Barley assumed absent in pre-Columbian America. specific, and detailed)	"And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley," (Mosiah 9:9)	Ancient barley findings in America (Livingston 2010)
~588 BC	9. Lighter-skinned vs. Darker-skinned peoples; warfare	1 in 10 (Ethnic divisions plausible but specifics unexpected and unusual)	"wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them." (2 Ne. 5:20-25; see also "Race and The Church of Jesus Christ of Latter-day Saints")	Murals at Chichen Itza and San Bartolo illustrating similar ethnic distinctions (World History Archive/Ann Ronan Collection N.D.; Martin 2016)
April 6, 1 BC	10. Christ's birth and a night as bright as noonday	1 in 50 (Detailed and considered impossible, and not found in the Bible)	"And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day." (Helaman 14:1-5; see also 3 Nephi 1:15 ; 3 Nephi 1:19)	Native American legends talk about the birth of their God on April 6, 1 BC and that there was a night as bright as day all that day (Wibert-Simoneau, Folk literature of the Nivaklé Indians, 1989, p. 40; Folk Literature of the Ge Indians Vol. 1, by Johannes Wilbert & Karin Simoneau; Folk Literature of the Guajiro Indians, Wilbert-Simoneau, Narrative #46, P. 122).
~33 AD	11. Massive topographical changes around 33 AD following Christ's Crucifixion	1 in 50 (Precise timing of geological catastrophe improbable and its occurrence in the Americas is not found in the Bible)	"And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land... And there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth; " (3 Ne. 8:5, 11-12)	Native American legends claim the calamity happened around 33 AD during the first days of the year (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Mormon, p. 190) Topographical changes in Mexico noted around 33 AD (Siebe 2000; Kowallis 1997; Plunket & Uruñuela 2005)
~33 AD	12. Cities buried in the depths of the earth around 33 AD	1 in 10 (Finding of covered cities in Mexico possible, but unlikely for specific timing)	"And the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain... And many great and notable cities were sunk... (3 Ne. 8:9-10, 14; 4 Ne. 1:9)	City of Cuicuilco, Mexico covered under 32-foot-deep lava flow. Lava 30' deep, covered the ancient city of Copilco, Mexico, The ancient city of Temazczl covered in ash (Encyclopedia Britannica 2003; American Antiquarian, 25:395-397, 1903;); populations were reduced by "as much as 30%" (Scripture Central 2019; Delgado Granados 2018);

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~33 AD	13. Submerged cities around 33 AD	1 in 10 (Finding of submerged cities in Guatamala with accurate dating possible, but unlikely for specific timing)	"But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed." (4 Ne. 1:9)	Submerged and covered cities in Guatemala in Lake Atitlan (Samayoa Asmus 2008; Vance 2018; Clynes 2018), and many roads leading out to sea to the ruins of ancient civilizations off the coast of Belize (Ainsworth 2000; Ainsworth N.D.)
~33 AD	14. Three days of darkness around 33 AD	1 in 50 (Precision of 3 days of darkness according to historical records of survivals from volcanic eruptions and legends is improbable and not found in the Bible)	"And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness; And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all; And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them." (3 Ne. 8:20-23) "And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away." (3 Ne. 10:9)	Researchers have found that darkness for 3 days is typical of both large scale volcanic eruptions and earthquakes (Kowallis 1997; Feldman 2012); "...the Mexicans, [ancient Aztec and Maya people], believed and feared, affirming... the universal deluge [destruction] having taken place... darkness caused by an eclipse of the sun, and earthquakes generally everywhere..." (Collection of Mendoza, Antiquities of Mexico, by Kingsborough, Vol. 8 p. 25) a "total solar eclipse that plunged the earth in darkness at the death of Christ." (Jorge Cañizares-Esguerra, How to Write the History of the New World: Historys..., p. 137 & 138) "One day, mountain gives lots of smoke, is noisy, the Earth trembles much, very frightened Indian, falls to the ground and cries a lot. The sun comes out every day.... But one day the Sun is not. Indian does not know why. There is lots of smoke on the mountain, the Earth trembles much, the wind blows, the waters boiled. Maybe two, three days, [later], the sun comes out, Indian does not eat, not sleeping, just cries and cries, very scared." (Mrs. M. M. Garwood, Progressive West Magazine, reproduced in Deseret Semi-Weekly News, February 5, 1906)
~33 AD	15. Destruction ceased at the sound of the voice of Jesus Christ	1 in 50 (Detailed parallels highly improbable and not found in the Bible)	"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying: Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent;" (3 Nephi 9:1-2)	"They had a tradition that...Quetzalcoatl was the voice at the sound of which the deluge, [destruction], ceased..." (Antiquities of Mexico, by Kingsborough, Vol. 8 p. 29- 31)

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~33 AD	16. Graves opening at Christ's coming	1 in 10 (Precision of graves opening in Native American legends is improbable, but could be explained as a Christianized description)	"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so? And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled." (3 Nephi 23:9-10)	"the Peruvians recorded a great earthquake, an eclipse of the sun, and the graves to have been opened, at a period which would nearly correspond with that of the Crucifixion." (Balboa, Antiquities of Mexico, Vol. 8 p. 48)
~33 AD	17. Jesus Christ came down from heaven (the sky) to speak to the people	1 in 50 (Detailed parallels matching ancient legends, artifacts and artwork is highly unusual)	"they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them..." (3 Ne. 11:8).	"Quetzalcoatl descended to ground level through an opening in the sky..." (Neil Baldwin, Legends of the Plumed Serpent, p.34, 1998) According to pre-Columbus Mayan belief, the Descending God, who came out of the sky... was involved in the creation of the world. (ThoughtCo.) "The Mexicans, [Aztecs], entertained the belief... Quetzalcoatl, presided over destinies...the belief that Quetzalcoatl would appear in the clouds of heaven..." (Antiquities of Mexico, Vol. 8 p. 46) Description on Aztec drawing when Cortez meets Montezuma, 1550 AD: "O our Lord," [Quetzalcoatl] "...you have come to sit on your throne...for some time my heart has been looking [for your return] in the direction... from within the clouds...." (Florentine Codex, The Nahuatl Accounts of the Conquest of Mexico, Folio 24v, Book 12) "He, [Quetzalcoatl], alone had a human body like that of a man, the other gods were of an incorporeal nature." (Antiquities of Mexico, Vol. 6 p. 112)

Odds Of Accuracy Of The Book of Mormon's Claims– Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~33 AD	18. Holes in hands and wrists of Jesus Christ shown to inhabitants	1 in 50 (Detailed parallels and crucifixion marks found in ancient artwork and artifacts predating the conquistadors highly improbable)	"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come." (3 Ne. 11:14-15).	Artistic depictions of Mayan god Itzamna having holes in hands and wrists (Jones 2006; Michel 2012) "Quetzalcoatl... hands were printed, or stamped... as testimony that what he prophesied would come to pass..." (1600 AD Aztec Historian, Ixtlilxóchitl, information was not available until 1892.) Detailed parallels with ancient crosses/crucifixes found throughout the Americas is highly improbable due to predating the conquistadors - "When, in the year 1518, Grijalva, landed on the island of Corumel, he and his companions were greatly puzzled at the sight of numerous crosses which they met both on the inside and outside of the temples. When asked how they had come in possession of that symbol, some of them answered that a very beautiful man had passed through their island and had left this token an everlasting memorial; others said they reverenced it, [the cross], because a man more resplendent that the sun had died on it". (Christ and His Cross in Ancient America, numerous crosses, History of America before Columbus, according to documents and approved authors, by De Roo, Peter, 1839-1926, Publication date 1900, p. 423-456) Matches the description of the appearance of Viracocha in the Peruvian record in their ancient knot language (Hoyt 2015)
~33 AD	19. Jesus Christ once pierced by a spear	1 in 50 (Detailed parallel highly improbable for ancient artwork due to predating the conquistadors)	"Arise and come forth unto me, that ye may thrust your hands into my side... And it came to pass that the multitude went forth, and thrust their hands into his side..." (3 Ne. 11:14-15).	"[there are]... several [Aztec] paintings... [which] represent Quecalcoatle with his side pierced with a spear, and water flowing from the wound..." (Kingsborough, Antiquities of Mexico, 1831, Vol. 8 p. 17, & 45.)

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~33 AD	20. Jesus Christ was resurrected	1 in 2 (Detailed parallel about resurrection in ancient artwork is highly improbable, but could be explained as a Christianized description)	"ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world... of whom it was written by the prophets, that should come." (3 Ne. 11:14-15).	"The...Maize god [was] resurrected..." (Linda Schele and Peter Mathews, Code of the Kings, p. 158) "A Maya plate depicts the resurrection of Hun Nal Ye (the Maize God)..." (Diane E. Wirth, Quetzalcoatl, the Maya Maize God...", Journal of Book of Mormon Studies, by Diane E. Wirth) "Another circumstance of our Saviour's death seems to be remembered in Mexico, for it is related in its traditions that, at the disappearance of Topiltzin or Quetzalcoatl, both sun and moon were covered in darkness, while a single star appeared in the heavens." Our Lord's resurrection is plainly brought to mind by the statement of the venerable Chiapan chief, who asserted that the Bacab crowned with thorns, was crucified remained dead three days and on the third day came to life again." (Crosses found in the Bahamas and Cozunel, De Roo, History of America before Columbus, p. 431)
~33 AD	21. Jesus Christ appearing after preaching to those in the spirit world	1 in 2 (specific, but could be explained as a Christianized description)	"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18-20) "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6)	This Pre-Columbus Maya drawing represents the "emergence from the Realm of the Dead. The substitution of a skull for the turtle carapace characterizes the aquatic realm as a place of the dead... as...found...in various...Maize God scenes." (The Tonsured Maize God, p. 10, Wayeb Notes, H.E.M Braakhuis Utrecht University)

Odds Of Accuracy Of The Book of Mormon's Claims – Michel 2012, etc.

Timeframe	Book of Mormon Claim	Est. Odds	Scripture References	Archaeological/Historical Comparisons
~33 AD	22. Jesus Christ healing the sick	1 in 2 (Parallel about working miracles through the laying on of hands in ancient historical stories is highly improbable, but could be explained as a Christianized description)	"Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy. For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you. And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him. (3 Ne. 17:7-9)	"The Mayans handed down believes of this God called "Itzam Na", [a Maya name for Quetzalcoatl] was that he 'possessed of the power of healing by the laying on of hands...'" (Daniel Brinton, American Hero-Myths) "Itzam Na,", [or Quetzalcoatl], "was also... able to cure the sick and even bring the dead to life." (Eric S. Thompson, The Rise and Fall of Maya Civilization, p.229) Widespread indigenous legends of a "Bearded God" with priesthood, who performed miracles, and had crucifixion marks (Roberts 1909; Hansen 1963; Wirth 1986; West 1954; Mackenzie 2003) "Itzamna was called Kabul, the Skillful Hand, with which he performed miracles, curing the sick by placing his hands on them. He was a king, a priest, a legislator, a ruler of benevolent character, like Christ ... They carried their dead to him and he brought them back to life, and the sick got well, and for this he was greatly venerated and with reason... The people . . . said he resurrected and cured them" (Bernardo de Lizana, cited in T. A. Willard, Kukulcan the Bearded Conqueror. pp. 151-152)
~33–240 AD	23. Period of Peace, Technological, Cultural advancements	1 in 50 (Rapid technological advancements unexpected in 1830 in U.S.)	"And the Lord did prosper them exceedingly in the land... two hundred years had passed away; and the second generation had all passed away save it were a few... the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in Christ...." (4 Ne. 1:7, 22-23)	Advancements in ancient American civilizations, aligning with Book of Mormon timeline of prosperity (Clynes 2018; Magleby 2018; History.com Editors 2009; Sorenson 2013)

The cumulative odds for Joseph Smith guessing these ~23 aspects of ancient Mayan history correctly are approximately 1 in 1.05 × 10^64. This exceedingly large number further underscores the impossibility of Joseph Smith correctly guessing these events merely by chance.

Conclusion:

Bayesian Statistical Odds Regarding Accurate Claims For The Book of Mormon Are 0%

1. According to Borel's law, statistically impossible odds are 1 in 10^50.

2. The odds of Joseph Smith correctly guessing just these 156 Book of Mormon claims as compiled within Dale & Dale 2019 and Dale & Dale 2021 by chance are 1 out of 7.63 x 10^83.

3. The odds of Joseph Smith correctly guessing just the 122 Book of Mormon claims within Parry et al 2002 (removing the 27 overlapping claims with Dale & Dale 2021) are approximately: 1 in 1.09 x 10^147.

4. The odds for Joseph Smith guessing just ~23 aspects of Jesus Christ's appearance to the ancient Mayans and other evidence correctly compiled by Michel 2012 and others are approximately 1 in 1.05 × 10^64.

5. **The cumulative odds of Joseph Smith guessing these 301 claims accurately are 1 in 10^295**

6. Using coin flip odds (1 in 2) for Joseph Smith guessing each of these 301 Book of Mormon claims accurately by chance, the cumulative odds would be 1 in 10^91. Visually this looks like:
1 in 1,000,000,000

Odds Of Accuracy Of Moses 6 and 7's Claims – Roundy, Ludlow, Bradshaw, Larsen

In 1830, Joseph Smith began an inspired translation of the Bible, which included a restored account of Enoch (now found in Moses 6-7). This translation was completed before February 1831—decades before archaeologists discovered ancient Enochian texts such as 2 Enoch, 3 Enoch, and the Book of Giants (removing details found in 1 Enoch because this text was available before 1830 (Bradshaw 2018)). If the odds could not be measured by comparing one match out of a sum, the following odds were given to specific matches with the ancient records concerning Enoch and Joseph Smith's revelation regarding the life of Enoch (matches derived from Roundy 2020; Ludlow 2021; Bradshaw & Larsen (2013a, 2013b)):

Specific correspondences: 1 in 2 (Bayesian supportive evidence for the converse hypothesis). Joseph Smith or someone else in 1831 might have learned this fact by study or experience, but it is not obvious.

Specific and detailed correspondences: 1 in 10 (Bayesian positive evidence for the converse hypothesis). Joseph Smith or someone else in 1831 might have been able to reason out such details, given time, study, or expert knowledge, but very difficult to have guessed correctly.

Specific, detailed and unusual correspondences: 1 in 50 (Bayesian strong evidence for the converse hypothesis). These facts are essentially impossible to guess correctly, given any amount of knowledge or study reasonably available to Joseph Smith or anyone in 1831.

Odds Of Accuracy Of Moses 6 and 7's Claims– Roundy, Ludlow, Bradshaw, Larsen

Concept	Est. Odds	Moses 6-7 (Joseph Smith, 1831)	Ancient Enochic Texts (Discovered Later)
1. Secret works and murder	1 in 2 (Biblically referenced with Cain but explicitly detailed in Enoch uncommon)	The mention of "secret works" and "administering death" (Moses 6:15)	"they knew the se[crets . . .] and they killed ma[ny . . .] (Wise, Dead Sea Scrolls, Book of Giants (1Q23), 9+14+15:2–4, p. 291. Martinez translates the term as "mysteries," Martinez, "The Book of Giants (1Q23)," 9+14+15:2, p. 291..)
2. Enoch being slow of speech	Trait found in 1 out of 16 different major Biblical prophets (Moses had this trait; it being specific to Enoch very rare)	"I am slow of speech;" (Moses 6:31) Remember that when Enoch was called to preach and prophesy (see Moses 6:23), he was on a "journey out of the land of Cainan, the land of [his] fathers, a land of righteousness unto this day" (Moses 6:41, emphasis added). Thus "the people" (Moses 6:26) among whom he traveled and to whom he was called to preach repentance were in a different land.	Non-canonical Enoch sources seem to corroborate that Enoch had speech challenges. (J. C. Reeves et al., Enoch from Antiquity 1, p. 148. Perhaps also related is Wahb b. Munabbih's report that Enoch "was soft-spoken and gentle in his manner of speaking." J. C. Reeves et al., Enoch from Antiquity 1, p. 130.) "it is the stammerer whose task it is to bring down God's word to the human world." (E. Fox, Books of Moses, 1:277 n. 10, citing M. Buber, Moses.)
3. Enoch is told to open his mouth and it will be filled	1 in 2 (Biblical phrase rarely applied specifically to prophets, especially Enoch)	"Open thy mouth, and it shall be filled" (Moses 6:32)	"... it is not from my own lips that I am reporting to you today, but from the lips of the Lord I have been sent to you. For you hear my words, out of my lips, a human being created exactly equal to yourselves; but I have heard from the fiery lips of the Lord." (F. I. Andersen, 2 Enoch, 39:5 (longer recension), p. 162.) Commenting on Old Testament language that mentions the enabling of a prophet's "lips," "tongue," and "mouth," biblical scholar Carol Meyers found meaningful "parallels in the empowering 'opening the mouth' rituals in ancient Near Eastern texts, especially Egyptian ones." (C. Meyers, Exodus, p. 61, citing G. Y. Glazov, Bridling of the Tongue, pp. 361–383. More generally on the "opening of the mouth" in Egyptian, Jewish, and Christian tradition, see H. W. Nibley, Message (2005), pp. 164–182.)
4. Enoch calls himself a "lad"	1 in 50 (Distinctive self-reference unique to Enoch)	"Why is it that I have found grace in thy sight, I am but a lad" (Moses 6:31)	"I am but a youth" (2 Enoch 10; 3 Enoch 2) 'And because I was the youngest among them [the angels] and a "lad" amongst them with respect to days, months, and years, therefore they called me "lad."'" (Gary A. Anderson, "The Exaltation of Adam and the Fall of Satan," in Literature on Adam and Eve: Collected Essays, ed. Gary A. Anderson, Michael E. Stone, and Johannes Tromp (Boston: Brill, 2000), 107.

Odds Of Accuracy Of Moses 6 and 7's Claims– Roundy, Ludlow, Bradshaw, Larsen

Concept	Est. Odds	Moses 6-7 (Joseph Smith, 1831)	Ancient Enochic Texts (Discovered Later)
5. God says no harm shall come to Enoch	1 in 10 (Specific divine protection explicitly mentioned is very specific)	"And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee." (Moses 6:32)	"Little Enoch, fear not. You dread the dangers of this world; I am come to you to deliver you from them. Fear not the wicked, and be not afraid that the floods will rise up on your head; for their efforts will be vain: it shall not be given them to do any harm to thee." (Migne, "Livre d'Adam," 21, p. 167. See also Nibley, Enoch, 210.) Its fulfillment: "In vain have we attempted murder and fire against them; nothing has been able to overcome them. And now [i.e., after he and his people have ascended to heaven] they are sheltered from our blows." (Migne, "Livre d'Adam," 21, p. 170.)
6. Enoch is described as a "wild man"	1 in 50 (Unique, distinctive, and non-typical biblical description)	"A wild man hath come among us" (Moses 6:36)	"The Book of Giants, where the wicked leader of the gibborim, [which they refer to the giant warriors] Ohya, boasts that he is called 'the wild man.' Just as in the book of Moses, the same term is used (wild man), sarcastically, to describe Enoch." (Wise, Dead Sea Scrolls, Book of Giants 4Q531 Frag. 1, 22:8, p. 293) (Roundy 2020)
7. Enoch's turning rivers from their course	1 in 50 (unique to Enoch among biblical prophets)	"Rivers turning from their course" (Moses 6:32; 7:13)	"The [Supreme] Life replied, Arise, take thy way to the source of the waters, turn it from its course ... At this command Tavril [the angel speaking to Enoch] indeed turned the pure water from its course ... – J. P. Migne, Livre d'Adam, 21, p. 169. (Roundy 2020)
8. Enoch being able to see things unseen to the natural eye	1 in 10 (General vision trait common, but details unique. Elijah saw things invisible, but hard to deduce of Enoch)	"[Enoch] beheld things which were not visible to the natural eye" (Moses 6:36)	"And [the Lord] commanded Enoch to [make a] ... record of all His creation, visible and invisible" (2 Enoch 64) "Those ... are not visible to anyone corporeal ... but after [Enoch] trained himself to be with God, he saw (them)" (R. Moses de León, Sefer Mishkan ha-'Edut (ed. Bar-Asher), quoted in J. C. Reeves et al., Enoch from Antiquity 1, p. 321.) (Bradshaw 2020)
9. People in great fear of Enoch	1 in 10 (Detailed widespread fear specifically mentioned is uncommon. Hard to deduce of Enoch)	"And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him;" (Moses 6:39)	The leaders of the mighty warriors "bowed down and wept in front of [Enoch]." (Martinez, "Book of Giants (4Q203)," 4:6, p. 260)

Odds Of Accuracy Of Moses 6 and 7's Claims – Roundy, Ludlow, Bradshaw, Larsen

Concept	Est. Odds	Moses 6-7 (Joseph Smith, 1831)	Ancient Enochic Texts (Discovered Later)
10. There being a someone called "Mahijah" in Enoch's day after Enoch's preaching to a group of gibborim	1 out of 10,648 potential Hebrew names Ancient Hebrew typically forms names of about 2–4 syllables, averaging around 3 syllables. Ancient Hebrew has 22 consonants with 3 consonants for the length of root: Thus, the number of possible consonantal roots (combinations): 22^3 = 10,648	"And there came a man unto him, whose name was Mahijah," (Moses 6:40) (Semitic names often have no vowels – Mahawai and Mahijah are the same. Masoretic Hebrew text of the Bible, the variants MHYY [Mahijah] and MHWY [Mahujah]) (see also Bradshaw 2022)	"all the giants [and monsters] grew afraid and called Mahway. … and Enoch saw him and hailed him (D. W. Parry et al., DSSR (2013), Book of Giants, 4Q530, frg. 7, col. ii, l. 3–5, p. 951; see also Book of Giants, 4Q530, Col. 2:14-17) "A book in the form of a two stone tablets is given by Enoch to Mahujah to stand as a witness of their fallen state and betrayal of their ancient covenants." (Reeves, Sundermann Fragment L I Recto 1–9, Jewish Lore, 109. See also p. 110 n.6 and p. 154 n.306)
11. The Book of Remembrance	1 in 50 (Unique concept of record-keeping, rarely explicitly mentioned other than the Book of Mormon)	"For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language." (Moses 6:46)	"A book in the form of a two stone tablets is given by Enoch to Mahujah to stand as a witness of their fallen state and betrayal of their ancient covenants." (Reeves, Sundermann Fragment L I Recto 1–9, Jewish Lore, 109. See also p. 110 n.6 and p. 154 n.306) "Enoch had been created as a witness to the generations of the world so that he might report every deed of each generation in the day of judgment." (O. S. Wintermute, "Jubilees," in Old Testament Pseudepigrapha, 10:1, p. 76.)(Bradshaw & Larsen 2013)
12. People fearing and trembling in front of Enoch	1 in 50 (Unique to Enoch with people coming in fear)	"And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence." (Moses 6:47)	The leaders of the mighty warriors "bowed down and wept in front of [Enoch]." (Martinez, F.G., "Book of Giants" (4Q530), 2:20-23, p. 260.)
13. Calling people to repentance	1 in 10 (Seems unusual Enoch with people coming in fear)	"If thou wilt turn unto [God], and hearken unto my voice, and believe, and repent of all thy transgressions" (Moses 6:52)	"Now, then, unfasten your chains [of sin]. . . and pray."
14. Talking with the Lord face to face, and being clothed upon in glory	1 in 2 (Biblical theme that matches the First Vision but for this to be stated explicitly for Enoch is rare)	"I beheld the heavens open, and I was clothed upon with glory; And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face;" (Moses 7:3-4)	"Let Enoch join in and stand in front of my face forever!'… And the Lord said to Michael, "Go, and extract" Enoch from |his| earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory.''*" * And so Michael did, just as the Lord had said to him. … And I looked at myself, and I had become like one of his glorious ones,' and there was no observable difference." (2 Enoch, 22:5). "I saw the view of the face of the Lord." (F. I. Andersen, 2 Enoch, 22:1 [J], p. 136)

Odds Of Accuracy Of Moses 6 and 7's Claims – Roundy, Ludlow, Bradshaw, Larsen

Concept	Est. Odds	Moses 6-7 (Joseph Smith, 1831)	Ancient Enochic Texts (Discovered Later)
15. Enoch speaks of the "roar of wild beasts" following battle against the wicked	1 in 50 (Rare detailed post-battle description, unmentioned in the Bible)	"and the roar of the lions was heard out of the wilderness;" (Moses 7:13)	"The roar of the wild beasts has come and they bellowed a feral roar" (Martinez "Book of Giants, 4Q531," in Dead Sea Scrolls Translated, 2:8, p. 262) "of the beasts of the field is coming and the hinds of the field are calling" (Stuckenbruck, Book of Giants, 4Q531, 17:8, p. 164)
16. God and the heavens weep for humanity	1 in 10 (1 Enoch has a mentioned of divine sorrow, but not to the extent found in later records)	"The God of heaven looked upon the residue of the people, and he wept" (Moses 7:28) "the whole heavens shall weep over them, even all the workmanship of mine hands" (Moses 7:37)	"Then the Messiah lifts up his voice and weeps, and the whole Garden of Eden quakes, and all the righteous and saints who are there break out in crying and lamentation with him. When the crying and weeping resound for the second time, the whole firmament above the Garden begins to shake, and the cry echoes from five hundred myriads of supernal hosts until it reaches the highest Throne." (Harry Sperling, Maurice Simon, and Paul P. Levertoff, eds., The Zohar: An English Translation, 5 vols. (London: Soncino Press, 1984), Shemoth 8a, 3:22. See also the mention of the "two tears of the Holy One, . . . namely two measures of chastisement, which comes from both of those tears" (Shemoth 19b, 3:62) (See also Nibley, Enoch, 5–7, 42–44, 68–70, 189–191, 198–199)
17. God preparing a prison for those who perish in the flood.	1 in 10 (Detailed concept of spiritual imprisonment rare. May have been deduced from the New Testament account in 1 Peter.)	"But behold, these . . . shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them" (Moses 7:38).	Reeves, Jewish Lore, 66. Compare Stuckenbruck, Book of Giants, 4Q203, 7 B1:4, p. 83: "he has imprisoned us and defeated yo[u," See also the parallel references to the fate of the Watchers in the Genesis Apocryphon, Fitzmyer, Genesis Apocryphon, 0:8, p. 65): "And now, look, we are prisoners," Wise, Dead Sea Scrolls, Tales of the Patriarchs (1QapGen), 0:8, p. 91: "we are bound" and Martinez, Genesis Apocryphon, 1:1:4, p. 230: "I have oppressed the prisoners," following Milik—see Fitzmyer, Genesis Apocryphon, 118 n.0:8.
18. Enoch receiving a right to the throne /being exalted (Enoch's exalted name is Metatron (3 Enoch 4))	1 in 50 (Distinctive detailed description of Enoch's exaltation and receiving a throne rare, and not found in 1 Enoch other than being taken up into heaven)	"And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: ... thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace;" (Moses 7:59)	"The angel Metatron, Prince of the Divine Presence, said to me: When the Holy One, blessed be he, removed me from the generation of the Flood, he bore me up on the stormy wings of the Sekinah to the highest heaven and, brought me into the great palaces... He stationed me there to serve the throne of glory day by day." (3 Enoch 7) Enoch is exalted into the divine Metatron, the "Lesser YHWH" for his righteousness (3 Enoch 12)

Odds Of Accuracy Of Moses 6 and 7's Claims – Roundy, Ludlow, Bradshaw, Larsen

Concept	Est. Odds	Moses 6-7 (Joseph Smith, 1831)	Ancient Enochic Texts (Discovered Later)
19. Enoch seeing all things until the end of the world	1 in 2 (Mentioned seeing and learning a lot in 1 Enoch, but not all things until the end of the world)	"And the Lord showed Enoch all things, even unto the end of the world..." (Moses 7:67)	"Now therefore, my children, I know everything; some from the lips of the Lord, others my eyes have seen from the beginning even to the end." (2 Enoch 40; see also 3 Enoch 45) (Ludlow 2021)
20. Zion being taken up into Heaven	1 in 10 (Distinctive detailed description of Enoch's city being exalted unheard of, but possibly deduced from Bible)	"And after that Zion was taken up into heaven," (Moses 7:23) "And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled." (Moses 7:69)	"all mankind has rejected me and my great kingdom and has gone off and worshiped idols. So I have taken up my Sekinah from their midst and brought it up' to the height. And this one whom I have removed from them is the choicest of them all and worth them all in faith. righteousness. and fitting conduct. This one whom I have taken is my sole reward from my whole world under heaven. (3 Enoch 5-6)

Joseph Smith's account of Enoch includes highly specific details that align with later-discovered ancient texts—including names, phrases, and doctrines that he could not have known in 1831.

The cumulative odds of Joseph Smith correctly guessing all these concepts about Enoch are approximately: 1 in 2.13 × 10^25, which is the odds of winning the lottery jackpot 3 times in a row.

Though it is statistically possible to guess these details about the life of Enoch by chance, the odds are *realistically* impossible to guess correctly by chance.

Coin flip odds (1 in 2) for Joseph Smith guessing each of these 20 claims about Enoch accurately by chance, would be 1 in 1,048,576. **Guessing names, phrases, and doctrines correctly would not have coin flip odds.**

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

In 1835, Joseph Smith published The Book of Abraham, a translation of ancient writings he claimed to have received through revelation of ancient Egyptian papyri that he acquired in 1835. The papyri contained drawings and symbols, and Joseph Smith, similar to the Book of Mormon, claimed that he was able to translate the text into English through divine revelation. In 1842, Joseph Smith published portions of the Book of Abraham. Before 1842, there were also claims about Abraham in The Book of Mormon and Doctrine & Covenants.

Before 1842, knowledge about Abraham was notably limited, particularly regarding details of his early life. Additionally, key ancient texts that now provide greater insight—such as the Book of Jasher, the Zohar, the Book of Jubilees, the Apocalypse of Abraham, the Dead Sea Scrolls, rabbinic traditions, the Qur'an, the Damascus Document, and various midrashic traditions, contain remarkable parallels to the Book of Abraham—were not available in English at that time.

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Joseph Smith's Book of Abraham includes at least 38 unique elements that were later confirmed in ancient texts (Tvedtnes 2001; Clark 2005; Day 2017). If the odds could not be measured by comparing one match out of a sum, the following odds were given to specific matches with the Book of Abraham and recently discovered ancient records about the life of Abraham:

Specific correspondences: 1 in 2 (Bayesian supportive evidence for the converse hypothesis). Joseph Smith or someone else in 1842 might have learned this fact by study or experience, but it is not obvious.

Specific and detailed correspondences: 1 in 10 (Bayesian positive evidence for the converse hypothesis). Joseph Smith or someone else in 1842 might have been able to reason out such details, given time, study, or expert knowledge, but very difficult to have guessed correctly.

Specific, detailed and unusual correspondences: 1 in 50 (Bayesian strong evidence for the converse hypothesis). These facts are essentially impossible to guess correctly, given any amount of knowledge or study reasonably available to Joseph Smith or anyone in 1842.

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
1. Existence of a Book of Abraham	1 in 2 (not referenced in the Bible explicitly.)	Abraham writing a record – "In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence;" (Abr. 1:1)	Abraham wrote many records. Apocalypse of Abraham is primarily composed in the first person, with Abraham recounting his experiences and dialogues. Genesis Apocryphon is notable for its autobiographical style, where Abraham describes his experiences directly. Sefer Yetzirah (also known as the "Book of Formation") is traditionally ascribed to Abraham.
2. Abraham was renowned for wisdom	1 in 2 (General trait rarely explicitly stated in biblical context.)	Abraham continually sought for greater knowledge – "desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge," (Abr. 1:2)	"Abraham was the greatest scientist of his day" (Faier, Malbim) In Sufi tradition, Abraham personifies knowledge, one of the essential divine attributes. (Schimmel, Mystical Dimensions of Islam, 379.)
3. Abraham sought God in a time of apostasy	1 in 2 (Uncommon explicit detail of apostasy context not detailed biblically)	"I sought for the blessings of the fathers … having been myself a follower of righteousness" (Abr. 1:2)	"When this giant was weaned, he began to ponder … 'How is it possible that this sphere moves constantly without a mover?'" (Maimonides, Mishneh Torah; see also Zornberg, Genesis, 80, quoting Rambam's Mishneh Torah, Hilkhot Avodah Zarah 1:3.
4. Abraham opposed idolatry and was persecuted.	1 in 2 (Detailed persecution common to prophets)	Mankind had "turned from their righteousness, and from the holy commandments which the Lord their God had given them, unto the worshiping of the gods of the heathen" (Abr. 1:5-7)	People in Abraham's time worshipped "statues, images, and unclean things." (Jubilees 11:4, in VanderKam, Book of Jubilees, 65.; see also Christopher Walker and Michael B. Dick, "The Induction of the Cult Image in Ancient Mesopotamia," in Dick, Born in Heaven, 55-121.) Symeon Logothetes in the tenth century reported that Abraham "alone, of those everywhere suffering from the error of idols, recognized the true God" (Tvedtnes et al. 2001, p. 250).
5. Abraham's father turned him over to be sacrificed	1 in 50 (Highly specific narrative, absent from Bible accounts.)	"my fathers… endeavored to take away my life" (Abr. 1:5-7)	"Terah delivered Abraham into the hands of Nimrod" (Miller, Abraham Friend of God, 8, citing Genesis Rabbah.)
6. Egyptian influence in Abraham's homeland	1 in 50 (Historically specific, Egyptian connection unknown in biblical accounts.)	"Priest of Pharaoh… in the land of Chaldea" (Abr. 1:8)	Archaeological evidence confirms Egyptian influence in Syria-Palestine during Abraham's time (Redford, Oxford Encyclopedia of Ancient Egypt, 3:337-38.)

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
7. Human/child sacrifice was practiced in Abraham's homeland	1 in 50 (Human and child sacrifice was unknown until recently)	"it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar... for the offering unto these strange gods, men, women, and children." (Abr. 1:8)	"they slaughtered their sons and their daughters to the devils, and they poured out innocent blood." (Budge, Queen of Sheba, 9; See also Budge, Cave of Treasures, 139-40.) A specific example cited in Abraham 1:9-11 is the sacrifice of three virgins by a priest of Pharaoh. Several ancient sources pointing to such practices are discussed by Kerry Shirts on his page, "The Sacrificial Virgins a Genuine Historical Touch." Scholars have recently discovered more evidence for child sacrifice possibly relevant to the Book of Abraham account. See Kevin Barney, "Child Sacrifice at Carthage," for a discussion of Patricia Smith, "Infants Sacrificed? The Tale Teeth Tell," Biblical Archaeology Review, 40/4 (July-August 2014): 54-56, 68.
8. Olishem as a location	1 in 5,000 possible different geographical locations in Egypt and the Middle East (also not mentioned in Bible) – this is assuming Joseph Smith had some kind of map	"The plain of Olishem" (Abr. 1:10)	Recently discovered texts confirm an ancient location named Olishem in the same region (Clark 2005). Archaeologically verified site unknown until recently identified in texts of the Akkadian King Naram Sin as being located in northern Syria, in the region of ancient Ebla.
9. The name "Potiphar's Hill" near Abraham's homeland	1 in 5,000 possible different geographical locations in Egypt and the Middle East (also not mentioned in Bible)	"An altar which stood by the hill called Potiphar's Hill" (Abr. 1:10)	"The site of Potiphar's Hill was known in ancient Egyptian geography" (Redford, Egypt, Canaan, and Israel in Ancient Times)
10. Execution for refusing idol worship	1 in 2 (Rare form of persecution detailed)	Those who refused to worship "idols of wood or stone" were executed (Abr. 1:11-12; Facsimile 1).	"[The ancient Egyptians] certainly did believe there were certain circumstances in which the only appropriate response was to ritually slay someone. The most likely scenario for this occurred when an individual disrupted the religious or political order. In the few cases of Egyptian sacrifice (human or not) about which we have details, typically the sacrificial victim was struck with a blade and then burned." Kerry Muhlestein, "Violence in the Service of Order: The Religious Framework for Sanctioned Killing in Ancient Egypt" (PhD diss., University of California, Los Angeles, 2003) p. 245–49. (Muhlestein 2003)

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
11. The seizing and binding of Abraham by priests	1 in 10 (the seizing and binding of Abraham by priests is specific and detailed)	The violent seizing of Abraham by the local priest to slay Abraham also as a human sacrifice (Abr. 1:12; Facsimile 1);	References to Abraham being thrown into fire also occur in the Hebrew text, Pirqe de Rabbi Eliezer, dating to near the second century A.D. (Tvedtnes et al. 2001, p. 45), and in the Hebrew text, The Story of Abraham (Tvedtnes et al. 2001, p. 177), and many other texts. Though perhaps it is obvious, several texts affirm that the local idolatrous religion of Abraham's day had priests. For example, Michael the Syrian, a Christian writer of the twelfth century, wrote that Abraham's grandfather, Nahor, was a priest of the idol Cainan, and that his uncle, Caharon, killed a king because of a gold statue that he had removed from the house of Nahor. (Tvedtnes et al. 2001, p. 262). (See "Traditions about the early life of Abraham" by Tvedtnes, John A; Hauglid, Brian M., 1954-; Gee, John Laurence (2001))
12. The altar to sacrifice was in the shape of a lion couch described as a "bedstead"	1 in 50 (Not mentioned in the Bible, nor known until recently)	The use of an altar fashioned like a lion couch (Facsimile 1), described as a "bedstead" (Abr. 1:13), in the attempt to kill Abraham	One very important ancient document is the Egyptian scroll known as P. Leiden I 384 (also called PGM XII and PDM xii), dated to the second century A.D. A figure on the scroll shows a lion couch, much like the lion-headed bedstead/altar of Facsimile 1 in the Book of Abraham. A wrapped mummy is on the couch, with the god Anubis standing over him. The associated text, though fragmentary, includes the words "Abraham who is upon" followed shortly thereafter by "bind them" and then "incinerate her" (Tvedtnes et al. 2001, pp. 502 and 523).
13. The name of Elkenah, the foremost God of the priest to sacrifice Abraham.	6,000 out of 8.4 million potential likely Semitic or Egyptian names (Elkenah) (~ 6,000 ancient deity names discovered – Litke 1998, p. vii). Odds of 20 ancient characters with 7 letters: 20^7 =1,280,000,000 Approx. 5 vowels, 15 consonants (common linguistic breakdown ~25% vowels / ~75% consonants) for 7 letters: 5 x 15 x 20 x 5 x 15 x 5 x 15 = 8,437,500 potential ancient Semitic and Egyptian names	Elkenah would appear to be not only a god, but the preeminent god in the cultus described in the story. Elkenah was the foremost God of the priest attempting to sacrifice Abraham (Facsimile 1) Description of canopic jars in front of the altar in Facsimile 1 as representing pagan gods "of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt" (Abr. 1:13)	According to a linguistic study, Elkenah likely refers to a transliteration to English of Il Kinahhi or "El [God] of Canaan." "Philo of Byblos in his Phoenician History identifies a certain Chna as the first to carry the name "Phoenician," and Herodianus Grammaticus (second century A.D.) and Stephanus of Byzantium (s.v. Chna) report that the Phoenicians were formerly called Chna..." "In Aramaic, the verb [kena'] also occurs in the qal, "to bow down, bend." Arabic kana'a has several usages, including (a) "to fold wings and descend to earth" (said of a large bird), and (b) "to bow, to incline toward the horizon" (said of a star). As applied to the sun, the word would be exactly equivalent to Latin occidere. Therefore, Astour takes the derived form Kina'u as signifying the "Occident," the "Land of Sunset" or "Westland." This is the West Semitic equivalent of Akkadian Amurru "West." In Amarna era texts and in the Bible, the terms Canaan and Amurru are largely synonymous. It is interesting in this connection that the Sons of Horus stood for the four cardinal directions, and that Qebehsenuf, which represents "the idolatrous god of Elkenah" on Facsimile 1, who was indeed the god of the west." Kevin Barney, "On Elkenah as Canaanite El," By Common Consent, 2007, Retrieved March 24, 2025 from https://bycommonconsent.com/wp-content/uploads/2007/04/on-elkenah-as-canaanite-el.pdf

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
14. The names of pagan gods - Libnah, Mahmackrah, Korash.	6,000 out of 8.4 million potential likely Semitic or Egyptian names (Libnah) 6,000 out of 8.4 million potential likely Semitic or Egyptian names (Mahmackrah) 6,000 out of 8.4 million potential likely Semitic or Egyptian names (Korash)	Description of canopic jars in front of the altar in Facsimile 1 as representing pagan gods "of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt" (Abr. 1:13)	Each of the gods/idols mentioned in Abr. 1:17 appears in the compilation of some 3800 Mesopotamian deities published in 1950 by Anton Deimel: "The god of Libnah" appears as dLa-ban (#96, 25). "The god of Mahmackrah" appears as dMa-mi- hi-rat (#639, 48). And "the god of Korash" appears as dKur-ra-su-ur- ur, certainly a variant on "Korash" (#668). Anton Deimel, Pantheon Babylonicum, Sumerisches Lexicon, vol. 4, pt. 1 (Rome: Pontifical Biblical Institute 1950), pp. 48, 10, 69, 75. For additional very valuable study of these names, see Hugh W. Nibley, "Facsimile No. 1, by the Figures," The Improvement Era, August, September, October, 1969, pp. 75-87, 85-95, 85-88, respectively.
15. The god of Pharoah representing a crocodile	1 in 50 (many potential animals in Egypt could have been represented as the God of Pharoah)	Figure 9 of Facsimile 1 represents Pharoah's god as a crocodile.	Michael Glycas, a Byzantine historian of the twelfth century, wrote that Serouch (Serug in the KJV), wrote of how the human race turned to idol worship, in part because of the influence of Abraham's great-grandfather, Serug (Tvedtnes et al. 2001, p 265). The worship of crocodiles by Egyptians is specifically mentioned, adding credibility to Joseph Smith's statement that the crocodile in Facsimile 1 represents the god of Pharaoh (p. 265). [On this issue, see Quinten Barney, "Sobek: The Idolatrous God of Pharaoh Amenemhet III," Journal of the Book of Mormon and Other Restoration Scripture 22/2 (2013): 22-27 (PDF file). Also see "The Crocodile God of Pharaoh in Mesopotamia."]
16. God sent an angel to deliver Abraham	1 in 50 (Biblical pattern general, but specific to Abraham rare, and to be noted by onlookers completely unexpected)	The angel sent was "the angel of his presence" (Abr. 1:15) "Thou didst send thine angel to deliver me" (Abr. 2:13; and see 3:20).	That the angel was visible to the onlookers is attested in Jewish and Muslim traditions. (See Ginzberg, Legends of the Jews, 1:200-201; 5:213; and Al-Rabghuzi, Stories of the Prophets, 2:104-105.) The angel of the presence is mentioned in Exodus 23:20-21, and is identified as Enoch in Talmudic tradition (Sanhedrin 38b, in Epstein, Babylonian Talmud; and see discussion in Barker, The Great Angel, 78-79, 90-94. The angel of the presence is mentioned in Doctrine and Covenants 133:53, without being expressly named.) Other texts state it was Gabriel or Michael.
17. Abraham received the hand of fellowship	1 in 2 (Obscure mention, not found in the Bible, but could have been thought of as the right hand of God)	"I will lead thee by my hand" (Abr. 1:18)	"The angel extended the right hand to Abraham" (Pirke de Rabbi Eliezer 23) "Enoch ordained Abraham to the baptism of life and the right hand" (Budge, Book of the Mysteries)

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
18. Abraham was a missionary	1 in 2 (Missionary role explicitly not detailed biblically, other than a reference to "the souls won in Haran," which some infer meant the ownership of slaves)	"through thy ministry my name shall be known in the earth forever," (Abr. 1:19)	"Abraham used to convert the men and Sarai the women." (Midrash Rabbah on the Song of Songs 1:3:3, in Freedman, Midrash Rabbah: Song of Songs, 39. See also Ginzberg, Legends of the Jews, 1:203.) "Word of his teaching traveled beyond the borders of the city, and spiritual pilgrims from elsewhere in Mesopotamia had no trouble finding Abram if they wished to go sit with him and learn." (Klinghoffer, Discovery of God, 51)
19. Abraham's miraculous delivery from sacrifice by an earthquake in Ur	1 in 50 (Specific miraculous event not recorded biblically)	"Behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and ... I have come down to visit them, and to destroy him who hath lifted up his hand against thee ... to take away thy life" (Abr. 1:16-17). "And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died." (Abr. 1:20)	Abraham was miraculously delivered by a great earthquake that broke down the altar. (See Al-Rabghuzi, Stories of the Prophets, 2:104) A cataclysmic fire consumed many thousands of onlookers. Pseudo-Philo tells that 83,500 people perished in the earthquake when "burning fire leaped forth out of the furnace" into which Abraham was thrown. (Pseudo Philo 6.17, in Jacobson, Liber Antiquitatum Biblicarum, 1:100.)
20. A famine throughout Chaldea as a result of trying to sacrifice Abraham	1 in 2 (Detailed consequence historically uncommon.)	"I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life... Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land." (Abr. 1:17, 29).	"There was famine in all the countries," according to a Turkish account, and "there was no food to be found." (Al-Rabghuzi, Stories of the Prophets, 2:99.) It was recompense for the harm that had been designed for Abraham when he had been deprived of sustenance and had then seen the priest lift his hand to inflict the death blow, and it was sent by the Almighty: "God took away the rain from them," reports one Islamic tradition. (al-Kisa'i, Tales of the Prophets, 145.)
21. Abraham's access to ancient records	1 in 50 (Explicit mention of access to ancient records unmentioned in the Bible.)	"The records of the fathers, even the patriarchs... the Lord my God preserved in mine own hands." (Abr. 1:28, 31)	Abraham had "the books of his fathers," including the words of Enoch and Noah (Jubilees 12:27 and Jubilees 21:10, in Charles, Apocrypha and Pseudepigrapha, 2:32.) A Muslim source relates that when Abraham opened the chest of Adam, he found books written by Adam, Seth, and Enoch. (Holbrook, Studies on the Book of Enoch, 8.)
22. Repentance of Terah	1 in 50 (Terah's explicit repentance detail not found biblically)	"a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life." (Abr. 1:30; see also 2:5).	Terah, humbled also because of famine, accepted his son's hand of forgiving friendship. (Kasher, Encyclopedia of Biblical Interpretation, 2:104, citing Zohar 1, 74b)

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
23. Terah's return to idolatry	1 in 2 (Specific detail of Terah's relapse could have been deduced since Bible doesn't mention Terah any further)	Terah returned to idolatry in Haran and didn't continue with Abraham (Abr. 2:5).	George Hamartolos, also called George the Monk, a Byzantine writer of the ninth century, provided information about Abraham in his chronicle of world history. Of Abraham's father, he wrote that Terah "was a sculptor, molding and selling gods from stone and wood" (Tvedtnes et al. 2001, p. 237), providing further support to the Book of Abraham phrase "gods of wood and stone." Ibn Al-Tayyib, the Arabic Nestorian Christian of the eleventh century, a source of extensive commentary on the scripture, likewise wrote that Terah repented only half-heartedly (Tvedtnes et al. 2001, pp. 254-255):
24. God personally appeared to Abraham in Haran	1 in 50 (Personal appearance of God thought of only as a voice in the Bible)	"the Lord appeared unto me, and said… I have purposed to take thee away out of Haran," (Abr. 2:6)	"When the Holy One observed his great yearning and pursuit after divine knowledge, he appeared unto him." (Zohar, Lech Lecha 78a, in Manhar, Zohar, 338.) The Sefer Yetzirah states God appeared to Abraham "in Haran… there was revealed to him the Master of all… He placed him in his bosom, and kissed him on his head, and He called him, "Abraham, my beloved." (Tvedtnes et al. 2001, p. 86)
25. Abraham received priesthood authority	1 in 50 (Explicit detail of receiving ordinances and priesthood from the fathers (Enoch and Melchizedek) an event unmentioned in the Bible)	"I sought for the blessings of the fathers … having been myself a follower of righteousness… I became a rightful heir, a High Priest, holding the right belonging to the fathers… It was conferred upon me from the fathers; it came down from the fathers" (Abr. 1:2-3) "bear this ministry and Priesthood unto all nations" (Abr. 2:9)	"Abraham kept the ordinances and therefore became great" (Midrash T'hillim, in Kasher, Encyclopedia of Biblical Interpretation) "Enoch ordained Abraham to the baptism of life and the right hand" (Budge, Book of the Mysteries) "Enoch came to confer with Abraham" (Calmet, Historical Dictionary) The Babylonian Talmud indicates that the priesthood was given to Abraham, and that he was a priest because of the words of Melchizedek (Tvedtnes et al. 2001, p. 120). Further, Ibn Al-Tayyib, the Arabic Nestorian Christian of the eleventh century, provided commentary on Genesis that mentions Abraham as a high priest. He wrote, "Henana says that Abraham was a high priest and son of a high priest" (Tvedtnes et al. 2001, p. 254).

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
26. Abraham being age 62 when leaving Haran	1 in 2 (Specific numeric age discrepancy from the Bible noted in other records as well)	"I, Abraham, was sixty and two years old when I departed out of Haran." (Abr. 2:14)	Rather than age 75 as quoted in Genesis. the book of Abraham age of 62 is strikingly corroborated by the Byzantine monk Syncellus; a Dead Sea Scroll document, 4QCommGen A, suggests that he was in his sixties when he went to the land of Canaan; see quotes and discussion in Adler, Time Immemorial, 189-91. Multiple documents call into question the age of 75 given in Genesis for when Abraham went to the land of Canaan, possibly because he may have made more than one journey away from Haran, as the Book of Jasher reports. The translation of Florentino Garcia Martinez gives "sixty-five years," though the "five" is a conjecture by the translator. The Babylonian Talmud suggests that his age was fifty-two years (Tvedtnes et al. 2001, p. 122), while the Book of Jasher says he was fifty. (Michael the Syrian in the twelfth century wrote that Abraham went to Haran at age 60, then stayed fourteen more years before leaving.)
27. Abraham building an altar in Jershon and praying for the famine to end on behalf of his father	1 in 10 (Specific act of building an altar in Jershon) 1 in 50 (prayer for famine to end on behalf of his father in Jershon unmentioned Biblically)	"Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish." (Abr. 2:17)	Abraham implored the Lord to "forgive my father – for, verily, he is among those who have gone astray." (Qur'an 26:86, in Asad, Qur'an, 566) The ancient town of Jerash lies in exactly the route Abraham would have taken when he says he encountered "Jershon." The well known phenomenon of "nunation" (putting an "n" on the end of words in certain cases) makes an excellent match between Jerash and Jershon since the consonantal root is the same.
28. Abraham built an altar in Shechem next to idolatrous structures (the oak of Moreh)	1 in 50 (Specific detail not explicitly mentioned in Bible)	"And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation. And the Lord appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this land." (Abr. 2:18)	Several authorities agree that the oak of Moreh was probably a local Canaanite shrine (a sacred tree) for fertility rites to Asherah. (See Smoot, Commentary on Abraham 2, 2:18) "In response to Abraham's devotion, the Lord appears to him and gives him his own oracle (right there at the "oracle tree," as it were) that his "seed" would inherit this land. The play on horticultural imagery cannot be missed." (Clark 2005)

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
29. The Lord instructs Abraham to call Sarai his sister instead of his wife. (In Genesis, the Lord isn't mentioned in this account)	1 in 10 (Specific divine instruction once again differs from biblical Genesis, but better matches Abraham's character of not speaking with guile)	"And it came to pass when I was come near to enter into Egypt, the Lord said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon; Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise: Let her say unto the Egyptians, she is thy sister, and thy soul shall live." (Abr. 2:22-24)	A text recovered among the Dead Sea Scrolls depicts Abraham as being warned of this impending danger in a dream from the Lord. Abraham has the dream and recounts to Sarah on the very night of his entry into Egypt. (See Wise, Abegg, and Cook, Dead Sea Scrolls, 79. 1QapGen 19.14-23, in Fitzmeyer, Genesis Apocryphon, 60-61).)
30. Abraham used sacred interpreters (Urim and Thummim)	1 in 50 (sacred interpreters historically not found in Bible)	"I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me" (Abr. 3:1)	Jewish tradition insists that Abraham possessed the same precious shining stone that Noah had once had (Schwartz, Tree of Souls, 85-86. See also Ginzberg, Legends of the Jews 1:292.)
31. God instructed Abraham about astronomy	1 in 2 (Explicit divine instruction on astronomy not detailed biblically)	"And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest." (Abr. 3:2-3).	Abraham asked and received revelation upon revelation teaching him about history, astronomy, theology, and science. (See, for example, Abraham 3-5; Apocalypse of Abraham, in Charlesworth, Old Testament Pseudepigrapha, 1:689-705.) According to Eupolemus, Abraham explained astronomy and other sciences to them and "taught them much," but "attributed the discovery of them to Enoch." (Eupolemus, as quoted by Eusebius, in Praeparatio Evangelica 9:17.8, in Charlesworth, Old Testament Pseudepigrapha, 2:881.)
32. Pre-mortal existence of souls	1 in 10 (Concept of pre-mortal existence unknown biblically, but could be deduced from Jeremiah 1:5)	"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones... Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:22-28).	2 Enoch 23:4-5 speaks of "all the souls of men, whatever of them are not yet born, and their places, prepared for eternity. For all the souls are prepared for eternity, before the composition of the earth." This passage, notes the translator, "implies the pre-existence ... of all souls." (Charlesworth, Old Testament Pseudepigrapha, 1:140-41. See also 3 Enoch 43, in Odeberg, 3 Enoch, part 2, 132-35, and see Odeberg's extensive notes on the unborn spirits. See also the same chapter of 3 Enoch in Charlesworth, Old Testament Pseudepigrapha, 1:293-94, and translator's comment on 294 n. 43c, that "the pre-existence of the soul is implied throughout the chapter.")

Bayesian Statistical Odds for The Book of Abraham – Clark 2005; Day 2017

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
33. Pre-mortal council of spirits discussing the plan of salvation and creation of the world	1 in 50 (Rare specific council of spirits detail absent biblically.)	"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:23-26)	The first word of Genesis, altered long ago, originally spoke of a council of the gods called forth by the head god before creation of the world. The prominent biblical scholar Nahum Sarna has emphasized that Genesis as it has come down to us is unique among all other ancient Near Eastern creation dramas in its failure to mention a gathering of the gods before creation – indicating, says Sarna, that anciently an account of that gathering was had in ancient Israel also. (Sarna, Genesis, 3.) "Elohim presided over a council of gods." (Sakenfeld, Katharine ed., "The New Interpreter's Dictionary of the Bible" Volume 2, pg 145, Abingdon Press, Nashville.)
34. Gods (plural) organized the world	1 in 2 (Plural 'Gods' language specifically not in Bible – but Elohim is the plural form of the word "God")	"And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth." (Abr. 4:1)	"God created the world with Abraham,'" says rabbinic tradition. (Levy, A Faithful Heart, 13, citing and explaining Genesis Rabbah 12:9.) Abraham was actually a participant with God in the creation, according to the rabbis (See Genesis Rabbah 43:7, in Freedman, Midrash Rabbah, Genesis, 1:357; Midrash Aleph Beth 14:4, in Sawyer, Midrash Aleph Beth, 238, and Sawyer's commentary on 247-48.)
35. Abraham teaching astronomy in Egypt	1 in 10 (Explicit detail not found in the Bible)	Abraham taught the Egyptians astronomy (Facsimile 3).	According to Eupolemus, Abraham explained astronomy and other sciences to them and "taught them much," but "attributed the discovery of them to Enoch." Abraham became Pharoah's mentor in astronomy. (Gruen, Heritage and Hellenism, 150-51.; The Fragments of Artapanus, Fragment 1, Charlesworth, Old Testament Pseudepigrapha, 2:897.
36. Abraham honored by kings	1 in 50 (Explicit historical detail of honors from kings is rare)	Abraham sitting on Pharaoh's throne (Facsimile 3).	In this source the story parallels what in other sources occurs in Egypt, though said here to take place in Haran. The invitation to Abraham to sit on a throne occurs before Abraham's healing of the king, said to be the successor of Nimrod. (Al-Rabghuzi, Stories of the Prophets, 2:112.)

Odds Of Accuracy Of The Book of Abraham's Claims – Tvedtnes, Clark, Day

Claim	Est. Odds	Book of Abraham (Joseph Smith, 1835)	Ancient Texts (Discovered Later)
37. Abraham taught the plan of salvation	1 in 50 (Explicit plan of salvation teaching not found in the Bible, seems rare with Abraham)	"as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal. And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham. Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice." (Hel. 8:15-17)	Ancient sources tell that "no one among them believed in the Last day and the Resurrection," (Book of the Rolls 119a, in Gibson, Apocrypha Arabica, 35.) for "the whole world ... believed that the souls of men were perishable," but "Abraham came and preached the doctrine of immortality and transmigration." (Harris, Hebraic Literature, 47, quoting Nishmath Chayin, chap. 29)
38. Abraham healed the sick and blessed others	1 in 2 (Explicit healing miracles found in the Bible, but not typically associated with Abraham)	"Esaias also lived in the days of Abraham, and was blessed of him" (D&C 84:13-14)	"Abraham exercised priesthood power to heal" (Ginzberg, Legends of the Jews, 1:292.)

The highly specific details in the Book of Abraham match later-discovered ancient sources, confirming Joseph Smith's account of Abraham's early life. **The cumulative conservative odds of Joseph Smith correctly guessing all these specific details about Abraham's life and teachings without external references or prior historical knowledge are approximately 1 in 1.2 × 10^56. The odds of this happening realistically is 0.**

Perhaps Joseph Smith accessed ancient and inspired knowledge, potentially from now-lost papyri or direct divine revelation. The only problem with Joseph Smith owning ancient Egyptian papyri is that nobody of the time knew how to accurately decipher ancient Egyptian (Muhlstein 2016), which means that Joseph Smith needed to have divine direction in the translation, proving the existence of God.

Coin flip odds (1 in 2) for Joseph Smith guessing each of these 38 claims about Abraham accurately by chance would be 1 in 274,877,906,944. **Guessing these specific details correctly would not have coin flip odds.**

Odds Of Accuracy Of The Temple Rites – Fife 2025; Rebekah 2024

In 1842, Joseph Smith revealed the temple rites for The Church of Jesus Christ of Latter-day Saints. He claimed that these temple rites were ancient; specifically that the ancient patriarchs and Jesus had participated in these temple ceremonies in the past (History of the Church, 4:269; 5:1–2; 5:424). Joseph additionally claimed that people from all times had these temple ceremonies as well. If aspects of these temple rites were ancient and taught by Jesus, ancient texts can likely prove this. Joseph Smith's temple rites include at least 41 unique elements that were later confirmed in ancient texts (correlations specifically from Fife 2025; corresponding evidence found at Rebekah 2024). These aspects about the temple were found in the Book of Mormon and other writings from Joseph Smith prior to becoming associated with freemasonry. If the odds could not be measured by comparing one match out of a sum, the following odds were given to specific matches with the temple rites revealed to Joseph Smith and ancient temple rites recently discovered:

Specific correspondences: 1 in 2 (Bayesian supportive evidence for the converse hypothesis). Joseph Smith or someone else in 1842 might have learned this fact by study or experience, but it is not obvious.

Specific and detailed correspondences: 1 in 10 (Bayesian positive evidence for the converse hypothesis). Joseph Smith or someone else in 1842 might have been able to reason out such details, given time, study, or expert knowledge, but very difficult to have guessed correctly.

Specific, detailed and unusual correspondences: 1 in 50 (Bayesian strong evidence for the converse hypothesis). These facts are essentially impossible to guess correctly, given any amount of knowledge or study reasonably available to Joseph Smith or anyone in 1842.

Odds Of Accuracy Of The Temple Rites – Fife 2025; Rebekah 2024

Correlation	Est. Odds	Category	Source or Scripture	Description
1. King Benjamin's sermon	1 in 50	Book of Mormon	Mosiah 1:11	Delivered to the worthy, parallels ancient covenant renewal ceremonies
2. A New Name	1 in 50	Book of Mormon	Mosiah 5:11-12	Endowment ordinance feature, echoed in ancient rites
3. Warning not to trifle with sacred things	1 in 50	Book of Mormon	Mosiah 2:9	Respect for sacred knowledge aligns with ancient temple etiquette
4. Creation, Garden, and Fall	1 in 10	Book of Mormon	Mosiah 2:20-41; 3:25-26; 4:7-8	Central doctrinal theme of ancient temple drama
5. Rebirth formula / King at right hand	1 in 50	Book of Mormon	Mosiah 5:7, 9	Symbolism of kingship and divine approval
6. Obedience	1 in 10	Book of Mormon	Mosiah 5:2, 5	Moral commitment, reflected in ancient covenant-making
7. Sacrifice	1 in 10	Book of Mormon	Mosiah 2:3-4	References ritual animal sacrifices, temple parallel
8. Law of the Gospel	1 in 10	Book of Mormon	Mosiah 3–4	Repentance, service to the poor, moral code
9. Chastity	1 in 10	Book of Mormon	Mosiah 4:30	Ethical code connected to holiness and temple purity
10. Consecration	1 in 10	Book of Mormon	Mosiah 2:34	Giving all to God, reflected in temple endowment
11. Taking name of Christ	1 in 10	Book of Mormon	Mosiah 5:6-8	Covenant identity reflected in endowment and baptism
12. Unified prayer and posture	1 in 10	Book of Mormon	Mosiah 4:1-3	Symbolic group prayer posture aligned with sacred ritual
13. Sealing blessings	1 in 10	Book of Mormon	Mosiah 5:15	Assurance of divine promises, temple ordinance parallel
14. Nephi and Lehi's visions	1 in 50	Book of Mormon	1 Nephi 8–13	Visionary ascent motifs with symbols of sacred knowledge
15. Book of Ether temple imagery	1 in 50	Book of Mormon	Ether 3	Divine encounter and veil imagery parallel endowment
16. First Vision allusions	1 in 50	Early JS Revelation	JS-H 1:16–20	Divine presence, calling, instruction behind veil imagery
17. 116 pages temple content	1 in 50	Early BOM Translation	Lost manuscript	Reported elements akin to endowment teachings
18. D&C 38, 95, 105	1 in 10	Early Revelation	D&C 38:32, 95:8, 105:12–33	Instructions on being "endowed with power from on high"
19. D&C 124 ordinances	1 in 10	Revelation	D&C 124:39–42	Describes anointings, washings, solemn assemblies, etc.
20. Liberty Jail letter	1 in 10	JS Writings	March 1839 Letter	JS claims he hadn't yet revealed God's full plan
21. Parley Pratt on eternal family	1 in 10	Eyewitness Report	Autobiography of Parley P. Pratt	JS taught eternal family, gendered union before endowment formalized
22. Primordial document	1 in 50	Ancient Egypt	Egyptian Temple Rites	Creation rites based on foundational written texts
23. Purification with washings, anointings	1 in 50	Ancient Egypt	Egyptian Temple Rites	Similar to initiatory ordinances
24. Creation	1 in 50	Ancient Egypt	Egyptian Temple Rites	Creation drama central to temple pattern
25. Garden	1 in 50	Ancient Egypt	Egyptian Temple Rites	Mythical Eden-like setting
26. Travel/Journey	1 in 50	Ancient Egypt	Egyptian Temple Rites	Pilgrimage symbolism, common in endowment
27. Ascension/coronation	1 in 50	Ancient Egypt	Egyptian Temple Rites	Enthronement themes, exaltation imagery
28. Baptism for the dead	1 in 2	Early Christianity	1 Corinthians 15:29; Apocrypha	Lost rite now restored, found in early texts
29. Washings and anointing	1 in 50	Early Christianity	Apocryphal texts	Secret initiations reflected in early ritual practices

Odds Of Accuracy Of The Temple Rites – Fife 2025; Rebekah 2024

Correlation	Est. Odds	Category	Source or Scripture	Description
30. New names	1 in 50	Early Christianity	Nag Hammadi texts	Symbolic identity for entrance to God's presence
31. Handclasps	1 in 50	Early Christianity	Christian Mystery texts	Used in ritual passages and covenantal symbols
32. Secret words	1 in 50	Early Christianity	Gospel of Philip, other texts	Required for passage through heavenly veils
33. Prayer circles	1 in 50	Early Christianity	Writings of Cyril of Jerusalem	Group rituals in temple-like settings
34. Passing angels	1 in 50	Early Christianity	Odes of Solomon	Idea of being tested or admitted by angelic gatekeepers
35. Entering God's presence	1 in 10	Early Christianity	Christian apocalyptic texts	Sacred journey into divine presence
36. Heavenly Father and Mother	1 in 10	Pre-Josiah Israelite Religion	Margaret Barker, Temple Theology	God as father, wisdom as divine feminine companion
37. Tree of Life	1 in 10	Pre-Josiah Israelite Religion	1 Nephi 8; Proverbs 3:18	Symbol of divine wisdom, removed by Deuteronomists
38. Creation	1 in 2	Pre-Josiah Israelite Religion	Genesis; Moses	Creation motif central in temple worship
39. Fall	1 in 2	Pre-Josiah Israelite Religion	Moses 4; 2 Nephi 2	Fall of Adam included in ritual sequence
40. Atonement	1 in 2	Pre-Josiah Israelite Religion	Isaiah 53; Mosiah 3	A suffering Messiah role minimized post-reform
41. Suffering Messiah	1 in 2	Pre-Josiah Israelite Religion	1 Nephi 11; 2 Nephi 2	Messianic expectation removed during reform period

The highly specific details in the temple rites of The Church of Jesus Christ of Latter-day Saints match later-discovered ancient sources, confirming Joseph Smith's account of divine inspiration. **The cumulative conservative odds of Joseph Smith correctly guessing all these specific details about ancient temple rites without external references or prior historical knowledge are approximately 1 in 3.05 × 10^51. The odds of this happening realistically is 0.**

Coin flip odds (1 in 2) for Joseph Smith guessing each of these 41 claims about temples accurately by chance would be 1 in 2,199,023,255,552. **Guessing these specific details correctly would not have coin flip odds.**

God Exists

Learn more about The Church of Jesus Christ of Latter-day Saints at ComeUntoChrist.org.